

(Florida Sentinel)

January 1, 1925 marks the Sixty-Second anniversary of the Emancipation Proclamation, the greatest human document in the history of the world. On January 1, 1863, there was given freedom from physical bondage, four million ancestors of one-tenth of America's present population. The freeing of these slaves was the realization of their hopes, the fulfillment of their prayers, and the outcome of their energies in behalf of freedom. These people had lived, suffered and bled with one hope in their breast: that freedom would some day come to them. This hope was unselfish for in it they pictured not themselves but their children enjoying the fruits of freedom. In the ability of their children to appreciate the benefits of freedom, they had a firm belief and in God a simple child-like faith.

To them freedom meant everything. It was not for them to know that physical freedom was only the beginning, and that real freedom had to be toiled for, struggled for and paid for after this liberal action of a mighty president. *1-10-25* Some of them blundered soon after the act was made known to them. It was no wonder that many of them failed and went down in the struggle with, which were to them, incomprehensible forces. But it is to be given them, credit for the blind and righteous faith in a merciful God, and a firm belief in their posterity.

Now in the Sixty-second anniversary of that event, it is well that we reflect, has the Negro kept faith with his forefathers? It is not to be expected that in this short space of time he will have accomplished the thing itself, or that he will have won for himself everything his status as an American citizen entitles him to. But has he thus far shown evidence that the faith of his fathers was not unwarranted. Has he shown that he realizes his responsibilities and is buckling himself to the task which confronts him?

Day after Day the American Negro in spite of handicap, in spite of deficiency, is gradually working out his own salvation; gradually bringing nearer the day when he will be justified in saying that he is a freeman in the true sense of the word. Almost alone he has done this, and with what aid he has been given he has more than doubled the gift with his own small portion. In his accounts with the year 1924 there is much on the credit side of his ledger, much in honest and honorable achievement, and on the debit side very little that should cause him shame. So the American Negro can face 1925 with new force, new vigor and determination, and that inspired by his own achievements and accomplishments of the past sixty-two years.

In those years he has done well. Yet, it is in the coming years, which he faces with greater knowledge, keener wit and broader vision, that the American Negro must fully justify the faith of his fathers. In retrospection of what he has done, however, he should evaluate no deed above its worth, count no asset in his favor except as it has contributed to his advancement, and is the incentive to more and better endeavor in the work which lies before him. In this alone the Negro shows evidence that he is appreciative of his true position and is striving to keep the faith with his forefathers.

GREENSBORO, N. C., Record JAN 1 - 1925

## NEGROES STAGE ANNUAL PROGRAM

E. D. Nickle, principal of the East End graded school, Durham, was the principal speaker at the Emancipation Day exercises held at the Guilford county courthouse at noon today by the negroes of city and section. Rev. J. J. Scarlett, acting president of the local society, presided.

The program was one of the best ever given locally, but attendance was curtailed somewhat because of the severe weather. E. H. Dix, of the Lutheran college, opened it with an instrumental selection after which the negro national anthem was sung. The program then called, in turn, for a prayer by Rev. H. C. Miller, pastor of the Presbyterian church; a hymn, "All Hail the Power of Jesus Name," by the audience; remarks by the chairman; music by the A. and T. college quartet; a recitation, music by the Bennett College glee club; reading the proclamation setting free the slaves by Graele I. Woodson, of the city schools faculty; music by the Guilford county quartet; melodies by the A. and T. glee club and audience; introduction of the speaker by Capt. D. K. Cherry, of A. and T.; address by Prof. Nickle; solo by Harry B. Smith, music by the Premier quartet; remarks by the chairman, announcements, chorus by Bennett college students and benediction.

The singing was splendid and the address an able one.

ELBERTON, GA., Star

JAN 6 - 1925

## NEGROES CELEBRATE SIGNING EMANCIPATION PROCLAMATION

The negroes of Elberton and Elbert county celebrated the signing of the Emancipation Proclamation on New Years Day at Lofton Grove Baptist church on Campbell street, with appropriate ceremonies. Paul Blackwell was the seaker of the occasion, and L. H. A. Bell master of ceremonies. The program included patriotic songs, readings of the Emancipation Proclamation, etc. There were eighteen ex-slaves present and each one was remembered with a gift in money and a box of fruits and other good things to eat.

CHARLOTTE, N. C., News JAN 2 - 1925

## NEGROES HEAR COTTON SPEAK

Educator Addresses Gathering Here Celebrating Emancipation.

In celebration of the anniversary of Emancipation Day, 500 negroes attended services Wednesday afternoon in the auditorium of the Second Ward negro school.

Dr. J. A. Cotton, president of the Normal Industrial School of Henderson, was the principal speaker, using as his theme "The Emancipation of the Negroes." He spoke of the causes leading to the Civil war which resulted in the freeing of negro slaves.

At that time, he said, there were two distinct sections of the country, one depending upon slavery and the other abhorring it. At the election of Lincoln, who was strongly against slavery, the die was cast and the two forces of the Nation clashed in civil war. When the negroes were freed from their slavery the Nation was released from the grip of a deadly menace, declared the speaker.

Dr. Cotton spoke of the progress the negro has made since the war and said that the race, with the advantages of education, is becoming a religious and home-loving people.

The musical program was one of the features of the meeting. A chorus of 125 voices from the Second Ward school and the Biddle University quintet sang several selections.

At the close of the exercises officers of the association were elected as follows: President, Professor W. H. Stinson, principal of the Second Ward school; secretary, Rev. L. D. West, and treasurer, Rev. J. H. Moore.

*Roanokeville Leader*  
*12-31-24*

## AN APPEAL TO NEGROES BY PRINCIPAL OF SCHOOL

Emancipation Day will be celebrated by the Negroes of this county Jan. 1st, 1925, at 1:30 p. m. at the Randolph County Training School. This date marks 60 years of actual freedom for the Negro, and we should pause, reinvigorate, and reconsecrate our lives to a larger service to the race in particular and to humanity in general.

Let us take stock of ourselves and see if we, as a race, have made progress in proportion to our opportunities, see if we have experienced a full year's growth in general advancement. Are we really free? Are we free from ignorance, envy, prejudice, shiftlessness, habit and the criminal element? If not, then we are not really free, and we should work incessantly during the next year to rid the race of these handicaps.

We rejoice that in spite of the difficulties and reversals, the Negro has made wonderful progress along many lines. We are conscious of the many injustices and difficulties which confront us from time to time, but, to my mind, our advantages are greater than our disadvantages; there is every cause to be hopeful and encouraged. Let us not herald our gloom, but rather let us herald our advantages, opportunities, and "count the many blessings, name them one by one," and see what has been done and is being done by our white friends North and South, in providing better schools, churches, hospitals, etc., and improving our living conditions generally.

If the Negro is to experience a continued progress which has been his since freedom, there must be a "back to the farm movement." Man's independence grows up out of the soil, therefore the salvation of the South and of the Negro race will come only as he equips himself with an agricultural education which will enable him to produce those things which the country needs, thereby demonstrating to the world his rightly deserved place among other races. Randolph County Training School offers this type of education to the Negro boys and girls of this county through the departments of vocational education. Each boy in vocational agriculture carries a home project under the supervision of his teacher, this project correlates with the agricultural subjects studied during the school term, thereby giving the boy a



fine opportunity to put his theory into practice. During the past year the boys made a net profit of \$2400.00 on their home projects.

Of the twelve million Negroes in the United States, approximately sixty per cent of them live in rural districts and are dependent on farming as a livelihood. Then may we not hope that a larger number of our boys and girls will invest in a vocational education which offers such fine opportunities?

Randolph Co. Training School,  
J. P. Russell, Principal.

## CELEBRATION IS INDORSED BY THOUSANDS

### Jubilee Quickly Stirs Up Enthusiasm

With Progress and Achievement week now definitely established as the "high spot" on the fall program, the letters of indorsement that are already starting to flow into the Defender office are beginning to raise an interesting new question. From four distinct sources has come the inquiry: "Can't Achievement week be made an annual affair?"

"There are lots of us mothers who aren't satisfied," one correspondent writes, "to see our children growing up with no more knowledge of the accomplishments of their Race than they get from the white school books. They come home from school every day with these one-sided versions of history and we are hard put to it to find some way of counteracting them. That is why we think that Progress and Achievement week is such a splendid idea."

"But why stop at 1925?"

#### WHY LIMIT JUBILEE TO JUST THIS YEAR?

"To my mind, the plan of setting aside a special week just for the purpose of reviewing the history and ac-

complishments of our people is the one ideal way of giving our children the lessons they need in Race pride. But do we have to limit it to this year?"

"If the inspiration that seized Robert S. Abbott and those associates of his in the business and professional world in Chicago can be worked out in 1925, why won't it work in 1926, 1927 and each succeeding year. Why not make Progress and Achievement week an annual affair?"

It is still too early to answer this mother's question. The evil of bringing up a generation of youth with nothing but a "one-sided version of history" is just what this campaign of education in Progress and Achievement week is aimed against. If the October jubilee does nothing more than stimulate greater Race pride and a deeper self-respect in the young people who see reviewed in that week the brilliant record of their Race, it will have merited the efforts being made for its success. And with the nation-wide interest which is already being made apparent in this festival of progress, there seems no reason why the celebration should not become permanent.

#### WANT OWN WEEK TO CELEBRATE

It is true, as was pointed out in another letter from a high school boy, that the youth of the Race are themselves impatient for just such a holiday. It will mean a day that they can really celebrate, a week they can share with genuine enthusiasm. "Right now," this youthful correspondent says, "we celebrate everybody's doings but our own. And some of us fellows are getting tired of it."

"Every time we turn around it's some white man who was doing something, and we take a day off to think it over. If it isn't the Pilgrims and Thanksgiving, it's George Washington or Christopher Columbus. Every time we hear of a 'special week' it's named after some white folks' idea. Of course, we're glad to get the time off, but why can't we come in for a little celebration?"

"Folks try to tell us at home," he added in another part of his note, "that this Crispus Attucks showed up pretty good in the Revolution, but I don't see those folks getting up to do any celebrating about it."

He is right. The "folks at home" have been content for too long to doze away without "getting up to do any celebrating." Progress and Achievement week is going to make them "snap out of it."

#### 60 YEARS AGO WE BEGAN UPWARD MARCH

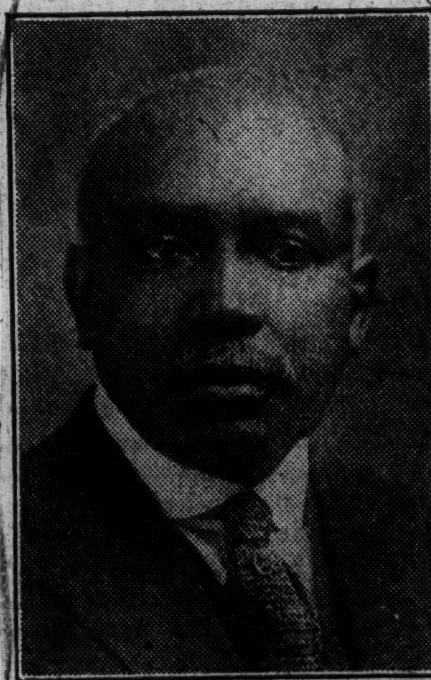
There'll be no room for what that high school lad would have called "sloppy sentiment" in Achievement week. The whole jubilee will look forward, not backward. Its keynote will be the "progress and the achievement of the 60 years that have elapsed since slavery"—not the futility of slavery itself, or the act of abolition. Slavery was the background and abolition was the start-

ing point. But it is the upward march of the Race and the distance covered that will form the center of the jubilee program.

The fall of 1925 marks the 60th anniversary of the beginning of our progress. Throughout the spring and summer of 1865, six decades ago, the 13th amendment was being debated in successive state legislatures and constitutional conventions throughout the country. It had passed both houses of congress and on Jan. 31, 1865, had been handed over to the states for their ratification.

There were at that time 36 states considered in the Union. The business of "reconstructing" the governments in those other states that had seceded was then going on. Slowly the northern "free" states and then the border and southern "slave" states gave their official approval to the constitutional amendment, forever abolishing slavery on American soil. By the fall of 1865 it was evident that the amendment would become law and that the death knell of slavery had sounded. From that moment began the onward career of a Race that has furnished the modern world with its most startling example of accomplishment. From that moment inevitably we must date our success.

## John C. Asbury Heads Sesqui- Centennial



John C. Asbury

PHILADELPHIA, Pa., Aug. 6.—The following letter was received by the President of the Keystone Co-operative Banking Association.

Philadelphia, Pa.  
July 25, 1925.

Hon. J. C. Asbury,  
1710 Christian St.,  
Philadelphia, Pa.  
My Dear Mr. Asbury:

It is a pleasure for me to appoint you as Chairman of a committee which I am appointing to represent the colored race in such activities in connection with the Sesqui-Centennial as it may seem wise to develop.

Sincerely yours,  
W. Freeland Kendrick,  
President.

After much speculation as to "who" and "what" with the Sesqui do for the race in the coming great exposition, the Honorable W. Freeland Kendrick has appointed a man who is eminently fitted to head a commission for the bringing to this city the arts, science and handicraft of the race from the early development and reconstruction period.

When seen in his office Mr. Asbury said, "Yes, I have been appointed and I hope to make the showing of the race second to none; I want the combined support of all true Americans and will surround myself with men and women who will put this thing over the top." It is the duty of every race loving man and woman to get behind this commission for the success of the One-hundred and Fiftieth anniversary of the Declaration of Independence; we are all one and all should help; meetings will be held soon and a complete program outlined.

The Honorable John C. Asbury, one of Philadelphia's most progressive and prominent citizens, was born April 9th, 1862, at Washington County, Pennsylvania.

He was educated in the public schools at Washington County and Washington and Jefferson College. He entered the Law department of Howard University, after which he practiced his profession for twelve (12) years in Norfolk, Va. From 1886 to 1891 he held the signal honor of District Attorney of Norfolk County.

He came to Philadelphia in 1897 and has been a member of the Philadelphia Bar since May, 1897. Was appointed Assistant City Solicitor from 1917 to 1921. He was elected as a member of the State Legislature in 1921, and served until 1925.

He is a prominent member of many organizations, including St. Albans Lodge, A. F. and A. M.; Thirty-second (32nd) degree Mason; Keystone Lodge No. 1546, G. U. O. of O. F. Was Grand Officer of that order for fourteen years. He is also a member of the O. V. Catto Lodge of Elks; ex-president of the Citizens' Republican club.

His life of activity for the uplift and advancement of his race is clearly demonstrated by his follow-

ing associations: Secretary of the Downingtown Industrial and Agricultural School; Director and Solicitor of the Mercy Hospital and School for Nurses; President of the Keystone Aid Society and Industrial Insurance Company. Was a personal and confident friend of Booker T. Washington, and was honored by the delivery of the Commencement Address at Tuskegee Institute in 1909, of which he is a large contributor. He is also President of the Eden Cemetery Company, and is now President of the Keystone Co-operative Banking Association.



# \$100,000 RACE EXHIBIT FOR PHILLY SESQUI

Mayor Kendrick Asks Magistrate Scott To Name Com. Of Arrangements.

100 NAMES ARE ASKED

Judge Scott Announces Executive Committee To Start Work Qd.

Philadelphia Mayor W. Freeland Kendrick of Philadelphia and President of the Sesqui Centennial To celebrate in 1926, the 150 anniversary of the Signing of the Declaration of Independence today, called in Magistrate Amos Scott, wealthy civic leader and requested him to O. K. a committee of prominent colored citizens to arrange a \$100,000 exhibit, showing the progress of the race since Crispus Attucks fell on Boston Commons.

Judge Scott will ask the following people to serve on the executive committee: John T. Gibson, Philadelphia theatrical magnate; Rev. Charles Tindley, pastor, East Calvary, on Broad street, representative Asbury; E. Washington Rhodes, editor, Philadelphia Tribune; Rev. H. P. Anderson, pastor of Mother Bethel, and Dr. Charles Lewis, prominent local physician; Dr. Robert S. Abbott, publisher, Chicago Defender; Dr. H. Moton, Tuskegee; Mr. and Mrs. A. E. Malone, Poro College; Dr. Emmett Scott, Howard University; Mrs. Lella Walker Robinson, New York; F. B. Ransom, general manager of the Mme. C. J. Walker Mfg. Co.; Anthony Overton,

president, Douglass National Bank, Chicago; C. C. Spaulding, North Carolina Mutual Insurance Company; Jesse Binga, Chicago banker; Dr. Gilbert H. Jones, Wilberforce University; Eugene Kinckle Jones, Urban League; James Weldon Johnson, National Association for the Advancement of Colored People; Chandler Owens, Messenger; Dr. Henry Allen Boyd, Baptist Publishing House, Nashville; E. F. Herndon, Atlanta; Carl Murphy, Baltimore Afro-American; Rev. L. K. Williams, president, National Baptist Convention; R. L. Vann, Pittsburgh Courier; Dr. Harry S. McCard, J. Willis Cole, Wilson Lovett, W. H. Wright, Louisville; J. B. Key and M. Elliott, Oklahoma; Ed. Saunders, Indianapolis; J. E. Mitchell, St. Louis; Mary Bethune, Florida; Editor Bass and Assemblyman Roberts, California; Dr. George E. Cannon, Editor Franklyn, Kansas City Call; Mrs. Maggie Walker, Richmond; Dr. Carter G. Woodson, historian; Dr. John Hope, Morehouse College, Atlanta; and Frank L. Gillespie, Liberty Life Insurance Company, of Illinois.

President Coolidge has given his approval in a message to Congress of Sesqui-Centennial and the State and city have appropriated two million dollars for the California exposition expert, Colonel David C. Collier, director general of the Sesqui, to use in making the three month's celebration the greatest in American history.

NEWSPAPER NEWS VA HERALD  
JANUARY 2, 1925

## Colored Citizens Unite in Celebration of the Anniversary Emancipation

The scheduled parade, held in spite of the rain, and final exercises last night at Carver Memorial Presbyterian church, featured the observance here yesterday by colored people of this city of Emancipation Day. At the night program the principal address was delivered by Rev. J. A. Brown, D. D., pastor of the Queen Street Baptist church, his subject being, "Emancipation—A Gift of God." He urged the use of the great gift to the full by the members of the race.

The remainder of the program consisted of exercises appropriate to the day, with "America" sung by the congregation, prayer, reading of the emancipation proclamation and like features, the full program of which has already been published.

## EMANCIPATION TO BE OBSERVED

Negroes of Columbia to Stage Unusual Parade on Thursday

By REV. I. E. LOWERY

The sixty-first anniversary of the Emancipation Proclamation will be celebrated on Thursday, the first day of January 1925. There will be the customary parade, which will begin promptly at 11 o'clock A. M. The line of march will be formed at the corner of Gervais and Assembly streets. It will then move up Assembly to Main, up Main to Taylor, and then out to Benedict College, following Taylor. The exercises will be held in the chapel of the college.

The parade will be headed by the Uniform Rank of the K. of P., which will be Commanded by Capt. L. W. Hill. Second in line will be Columbia Patriarch No. 228, commanded by Capt. Robert Bentley. All schools, colleges, churches, Sunday schools, Civic and fraternal organizations are requested to be in line. There will be a large exhibition of decorated automobiles in the line of march. There will also be a band of music to lead the march through the streets out to the college.

The Lincoln Memorial Association under whose management the celebration is being conducted, has selected the Rev. E. A. Adams, the pastor of Bethel A. M. E. Church, as the orator of the day.

Ward high school, at which Dr. J. A. Cotton, president of the Normal Industrial school, of Henderson, was the principal speaker.

In his address on "Emancipation of the Negroes," Dr. Cotton related the causes leading to the Civil war. At that time, the speaker said, the union was practically two distinct countries—one depending on slavery and the other having no use for it, since there were no great lantations to be cultivated.

When Lincoln, strongly against slavery, became president the crisis was reached and the two nations clashed in war, Dr. Cotton related. The freeing of the negroes, which resulted, the speaker said, was the freeing of the union from a deadly grip.

Dr. Cotton told what progress the negro has made in religion, education and possession. With the aid of the South in late years, the speaker said, the negro race is gradually developing into a religious and home-loving people. Now that they have the advantage of education, he brought out that they were rapidly finding their places in the world.

The musical program was a feature of the service. One hundred and twenty-five voices from the Second Ward school and the Johnson C. Smith quintet rendered several selections, negro and patriotic, which well represented their musical efforts.

At the conclusion of the Emancipation services a business meeting was held, at which time new officers for the year were elected. Professor W. H. Stinson, principal of the Second Ward school, was elected president, Rev. L. D. West, secretary, and Rev. J. H. Moore, treasurer.

## National E. R. League To Meet In Baltimore

Boston, Mass., Sept. 18.—Following close upon its appeal to the race to publicly observe September 22 in the new spirit of the anniversary of the day the United States began Emancipation to save itself that it might use colored soldiers against white soldiers, and admission of our name of innate equality through enslaved by which we did save the Republic from the South, the National Equal Rights League, Dr. William A. Sinclair, president, today announced that its eighteenth annual meeting will be held at the Trinity Baptist Church, Druid Hill Avenue, and McMechen Streets, Baltimore, Rev. Dr. Luke G. Reynolds, pastor, Wednesday, Thursday and Friday, October 7 to 9, 1925. The League urges the race to begin the providing of dele-

gates for Baltimore at the Emancipation to save the Republic day, local meeting held Sept. 22 and at meeting the two following weeks.

DAYTON O. NEWS  
AUGUST 20, 1925

## COLORED PEOPLE TO CELEBRATE EMANCIPATION

Twenty Thousand Expected to Join in Observance.

A parade and a celebration at the fairgrounds in which 20,000 persons are expected to participate will be features of the observance on Sept. 22 this year by Dayton colored people of Emancipation Day.

Dr. Norman Brown, D. D. S. S., presiding elder of the Cincinnati district of the A. M. E. church and a graduate of Morris Brown, Howard and Chicago universities, will be the principal speaker at the fairgrounds rally.

The street parade will begin at 9:30 a. m., with the procession passing through the downtown streets.

Dr. Hart Hubbard, Cincinnati student at the University of Michigan, who set a world broad jumping record and tied the world mark for the 100-yard dash, has promised to attend the celebration, giving an exhibition.

Band and drill contests also are scheduled.

## JAN 2 - 1925 LARGE CROWD ATTENDED EMANCIPATION SERVICES

Dr. J. A. Cotton Says Negro Race Finding Place in World With Education.

More than 500 negroes were present at the Emancipation exercises held yesterday, at 2 o'clock at the Second



# SESQUI-CENTENNIAL CONTEST IN 1926; MANY NOTABLES ON PROGRAM

## Booker T. Washington Nominated For Hall of Fame—Next Meeting to Be Held In Philadelphia.

ATLANTIC CITY, N. J., Sept. 10.—The third national conference of the Negro Youth Movement of America was held in this city, last week. The program varied from the ordinary to the sublime, and reached epic strength, when Dr. Chas. A. Lewis, prominent Quaker City thinker and observer nominated the late Booker T. Washington to the American Hall of Fame. The discussions varied from planning a program to carry out the idea of "Business Preparedness" throughout the race, our political conditions and needs, to that of the contributions of our youth to race and nation through the Sesqui-Centennial International Exposition held in Philadelphia, for six months next year.

The sessions were opened Friday afternoon for registration, and the resultant roll held names of all sections from a line connecting St. Paul, Minnesota, and Hartford, Connecticut, southward to the Gulf, George W. Goodman, coming from Hartford, and Mrs. A. Bond from St. Paul.

### Given Keys of Atlantic City

The youth movement received an official welcome to the city from its honorable mayor Edward L. Bader of this city, when Richard Allen, secretary in the office of the Mayor presented the key to the city of Atlantic City to the Negro Youth Movement. The key was received by Fred Havis Davis, master of ceremonies. A hearty welcome on the part of the Shiloh Baptist church, where the sessions of the meeting were held.

The Keynote of the conference was delivered by George W. Goodman of Hartford, Conn. In his speech, the youthful but eloquent New Englander outlined the program of the conference. "The outstanding purpose of the conference," said Goodman, "is to seek ways and means to put over the one idea of 'Business Preparedness' through out the race." He also stated that the time had come when the young Negro must apply himself intelligently to the use of the ballot as a powerful means in helping our group to make progress.

ment, necessary to make it known. We now, therefore feel that the way has been paved to do some real constructive work. Now that our name is known, we must seek to make our purpose effective. I want to explain to the public just what our conception of the "Business Preparedness" idea is. We do not mean that we shall stop with the preparation gained through training in schools and colleges. We mean moral preparedness, financial preparedness, as well as that we as a group must be brought to that state of mind, wherein we are psychologically prepared to support our enterprises that our youth may have larger opportunities."

### Spaulding Stresses Character and Integrity.

In reinforcing their position, the president of the movement quoted from a communication from C. C. Spaulding, president of one of our largest insurance companies. Said Mr. Spaulding, "If we could reach the youths and let them understand that they must build on character, and integrity it would be a wonderful thing for the future of our business, and professions." "One of our great faults lies in our method of spending. Here is the point: We must learn to watch our dollars after they have left our pockets. A person's dollar should buy more than his immediate purchase, whether it be a pair of shoes, a pound of meat, an automobile or anything else.

We must make our dollars buy opportunities for our children. In the existing order of our economic fabric our money is so spent that it buys articles, goods but not opportunities. Our dollars even spent for our daily needs has a social duty, as well as an individual duty to perform. To you, parents, and youth of America, let me suggest that we begin to follow our dollars after they have left our purses and see that they serve their full purpose, and highest good. Is your dollar a selfish dollar, or a social dollar, serving our own group in the largest manner as it serves us individually?

### To Hold A Sesqui-Centennial Contest

"In 1925-26 while this movement seeks to carry out its program on business preparedness, A Come-to-the Sesqui-Centennial International Exposition will be held. It will be our purpose to have youth, and their supporters from all sections of this great land to come to Philadelphia, where at the Sesqui, and in the east they will receive the inspiration of the century, and an education in one week's sweep of the eye that a year in school or college cannot give. This Exposition will offer, and should offer a matchless opportunity for the Negro to right himself in the eyes of the world."

Saturday's sessions were given over to the discussing and planning

of the 1925-1926 program. The movement decided to organize units or youth movement clubs to promote its ideals, and program. A complete re-organization of the movement, from president downward, will be undertaken.

### Dr. Lewis Makes Striking Appeal

One of the striking addresses of the conference was delivered by Dr. Chas. A. Lewis, prominent Philadelphia physician, and keen political observer. He urged our youth coming into voting age to take an intelligent interest in the political welfare of our group. To vote for principle rather than party. He said, "The Negro must not be discouraged because there are people, who are opposed to his use of the ballot. When we realize, that white men fought to prevent their own mothers, wives, and sisters from obtaining the vote, we may expect a great battle to obtain our own political freedom." "The Negro must resort to strategy" expounded the Philadelphia observer. Politics is a science, and if we would succeed in this field our youth must begin to study it.

### Nominates Booker T. Washington For Hall of Fame

In referring to the late but eminent Dr. Washington, the Philadelphian said, "Dr. Washington discouraged the Negro from taking a part in politics, and yet Booker T. Washington, was a master in individual politics. We are just beginning to appreciate the real worth of this great personage." And herewith Dr. Lewis startled the audience with an eloquent tribute to the great founder of Tuskegee. His peroration was: "Because of his nobility of character, because of his magnificent intellect, on account of his denial of self, because he opened the door of hope to a race, and because of his great contribution to America, and to civilization, I nominate him for the Hall of Fame to be forever enshrined in stone as he lives in the memory of his fellowmen."

The fourth national conference will be held in Philadelphia in 1926, at the close of the Come-to-the-Sesqui-Centennial Contest. Honorable John C. Asbury, Director of Colored effort in the Centennial came to the Conference to invite the public to the Sesqui-Centennial, which lasts from June 1st to December 1st, 1926.

## DECLARATION OF INDEPENDENCE SESQUI-CENTENNIAL ADDRESS TO COUNTRY

Adopted and Issued by National  
Mass Race Convention Held  
by National Equal Rights  
League at 18th Annual Meet-  
ing in Baltimore, October  
7-9, 1925.

The National Equal Rights League in the call for the eighteenth Annual Meeting committed itself fully to consideration of race grievances based on disfranchisement, lynching and segregation.

The fourth of July next, 1926, will be marked by a prodigious, national observance of the Sesqui-Centennial of the adoption of the Declaration of Independence. The main basic principles of this declaration, justification for revolution and an independent nation, are that all men are born free and equal, are endowed by their Creator with such inalienable rights as life, liberty and the pursuit of happiness, and that governments derive their just powers from the consent of the governed.

The lynchings deny life protection; the practical disfranchisement of millions for color denies freedom and consent of the governed; separation, segregation and debasement for color in public transportation, civil and military education, government employment, places of accommodation and resort, and in industry deny freedom, equality and pursuit of happiness.

Such existing conditions affecting one-tenth of our population make the tenets of the great Declaration sounding brass and tinkling cymbal, and would make observance of its sesquicentennial under present conditions hollow mockery.

### Appeal to Whiter Americans.

So we call upon our whiter fellow-Americans to do away with these maltreatments of their darker fellow-Americans, who have ever loyally offered their lives when the hour of danger struck, and thus to make possible the 150th Anniversary Observance

Emancipation - 1925



with honor and truth.

### Appeal to the President.

To this end we direct the appeal to President Calvin Coolidge to abolish segregation of Colored employees of the federal government which they must defend with their lives, in his executive departments at Washington, and to urge Congress to enact legislation against lynching and disfranchisement.

### Call to Our Own Colored American

Finally, we urge all our own Colored Americans to join with this league in renewed, organized crusade for the promises of this document; to unite with us in a nation-wide Drive for the full realization and enjoyment of the principles of the Declaration of Independence ere the 150th Anniversary of its adoption, for which the first armed blow was struck by Crispus Attucks, Colored American, first martyr for this republic.

### United Race Program for Wrongs and Redress.

We further call upon the race in every place to form units for the following united program of deserved redress:

1. Federal legislation to prevent mob violence and number.
2. Enforcement of the right to vote everywhere, regardless of race and color.
3. Abolition of race or color segregation in inter-state travel, and public places and institutions.
4. Abrogation of segregation for race or color in Federal employment and of denial of civil rights in all Federal territory.
5. Equitable representation in Federal appointments and equal opportunity in civil service, and in American industry.

Committee: Rev. J. G. Robinson, Penn.; James L. Neil, D. of C.; Rev. C. C. Somerville, Mass.; Mrs. M. Blanche Harris, N. J.; Rev. Earnest Lyons, Md.; Dr. Wm. A. Sinclair, Penn.; Rev. C. H. Steptean, Md.; Thomas L. Johnson, D. of C.; William Monroe Trotter, Mass.; George W. Allen, N. Y.; M. W. Spencer, D. of C.; H. Samuel Smith, La.

# SESSIONS HELD NIGHTLY AT PHILLIPS DRAW LARGE CROWDS

With Chicago's crowds flocking to the Wendell Phillips high school each night this week, from the opening Religious night services, Sunday evening, Oct. 4, to the closing Constitutional night mass meeting, Friday, the Progress and Achievement jubilee, sponsored by the Chicago Defender, presented to this city a program of music and speech-making that was both an example and an inspiration for achievement. Each night marked a step in the progress of the Race. Each evening's program stressed a new phase of endeavor, not merely by a recital of the achievement, but by actual presentation to the crowded audiences of outstanding figures in these fields.

From Tennessee, from the nation's capital at Washington, D. C., from New York and the large cities of the country were brought prominent figures in various branches of endeavor to join with Chicago's leading citizens in celebrating the 60th anniversary of freedom.

Trades, churches, businesses, professions, fraternal organizations and women's clubs vied in their recital of stories of accomplishment. Pride in the advance which each of these phases of Racial activity had made was reinforced by accurate data of gains registered and of plans for the future.

### Dr. Cook Talks

The Religious night services Sunday drew 900 to the auditorium of together that we may hear of the progress and of the achievement of the Race in this more than half-century since slavery.

### Congratulates the Race

Hon. Warren B. Douglass, state representative, himself a sterling example of accomplishment as an orator of the first rank and a member of the lower house of the Illinois state legislature, spoke upon "Life." He brought to his hearers the real significance of the struggle of life, and showed how the forces of religion and of education interwound to add their strength to the progress of the Race.

ers presenting in friendly rivalry their records of advance. Laborers who make as high as \$17 a day are well organized, intelligently led, and have a firm hold upon their trades, it was shown. Many of the most important trades operations in Chicago at the present time, it was asserted, are in the hands of members of the Race. The plasterers told of the exceptional ability which

had won for members of the Race in that field an unshakable hold upon the trade, and a high wage level as well as assignment to the finest sort of plastering work.

Robert L. Mays, railroad men's organizer and a leader in the movement of organized labor within the Race, was introduced by Dr. Madden O. Bousfield, president of the Liberty Life Insurance company, as the presiding officer. The Chicago Defender Boys' band, under direction of Major N. Clark Smith, furnished the music, opening with Smith's "Chicago Defender March." Telling how "labor produces all," Mr. Mays stressed the importance of the work of the man in the trades as against the work of the "white-collar" professional man.

### Young People Attend

Young night school students thronged into the meeting as their classes let out and Mr. Mays urged them to take as examples the tradesmen in the gathering who had made good. Plasterers had turned out in such numbers that in front rows at the right of the hall they sat grouped under a banner. "If I were making \$13 a day," said Mr. Mays, "I'd carry a banner, too!"

From the National University of Music Miss Pauline Lee, directress, and Hugh Buchanan, widely known tenor, sang Russell's "As You Pass By." In a duet with Miss Pauline J. Lee he sang Smith's "Wish I Could Pray," while Mrs. Mabel Sanford-Lewis and Mrs. Cleo Dickerson-Holloway played the first movement of Rubenstein's concerto in D minor.

C. H. Talley, employee's representative with the Armour packers, discussed the "Workers in the Meat Packing Plants." A yard worker days, while studying law at night, Mr. Talley was introduced as "a striking example of progress." In 1914, he said, less than 5 per cent of the yardmen were members of the Race, now 32 per cent are. The employees' representative plan he explained as having been inaugurated after the cutting off of immigration and the troubled labor conditions attending the war made it desirable to have some quick and certain method of adjudication of industrial disputes. Mr. Talley is one of the group of men at the Armour yards who represent 10,000 workmen an arbitrate their disputes.

After the war, he said, the question arose as to whether the members of the Race were to be retained or whether their employment had been just an experiment. "It was the unanimous decision of the great captains of industry that the Race had made good; they were retained on the jobs. They now have a firm foothold—the future lies with them. Brought from Africa to be unrewarded hewers of wood, they have forced their way into an organized industrial system and have more than held their own. The future will be what they choose to make it."

Prince Glanton, master mason, spoke of "The Bricklayer," who is "first of all" on the construction job, he said. Speaking of the prosperity which high wages had brought to the trade, Mr. Glanton smilingly told of bricklayers in Nashville, Tenn., who owned so many cars there was not enough parking room, so they went on a strike until more room was made for their autos. More than 500 members of the Race in this city are now bricklayers, he asserted, as against just three when he first started. Not only have they made money, he declared, but they have

learned to save it. "If you want to find them between 1 and 2 o'clock Saturday go to the Binga State or the Douglass National banks."

### Plasterers Organized

President Edmonds of the Plasterers' Protective association was called upon to introduce Alphonso Teller, supervising plasterer and organizer of the protective body, for 30 years a leading plasterer in Chicago. "I found only 15 plasterers here, and seven of those in the union. Today there are 400, all organized and holding a balance of power in the union elections, so that favors we request as to admission of new plasterers get favorable consideration. These men worked on all of the big construction jobs through the Loop, on the old Tribune building and the Illinois Trust building."

"Twenty-seven years ago when the whites sought to drive out members from the trade we started our organization in defense. Today we are strong enough to play effective politics within the union itself. Some of the biggest construction jobs have insisted upon our 'all-star gang' of men as plasterers. At 69th and South Shore we worked on a \$1,000,000 job for Arthur Schuler, the Tribune tower architect, where the plastering alone came to \$100,000, while a member of the Race, James Conrad, worked on the Wendell Phillips high school for Dougherty."

### In Steel Industry

Charles Henry spoke of the work of men of the Race in the steel industry, where they have been employed in increasing numbers, he explained, as a result of the shortage of foreign labor and the cutting off of immigration at the time of the World war. William E. Baker, representative of Pavers' union No. 25, was introduced as representing "a monopoly in asphalt," while T. N. Lee spoke of the work of women in the garment trades. This is one of the newest fields for the Race, said Mr. Lee, who came to this city in 1909, and it at first barred Colored. But now they are employed at an average wage of \$25.

E. A. Carter was on the program as representing agriculture, and George W. Holbert spoke for the Cooks and Waiters' Progressive union, while John H. Eiland represented the transportation workers.

Banks, insurance companies and the growth of far-reaching combinations of capital were described by leading figures in the world of business at the "Business night" celebration in the Progress and Achievement week program Tuesday, attended by the largest crowd that had yet shared in the jubilee. It seemed as though all of the "Trades night" adherents of Monday evening had so effectively spread their enthusiasm that late comers Tuesday had no choice in seats. Robert S. Abbott, unexpectedly called upon, drew an ovation for an address that was punctuated with frequent outbursts of applause.

Introduced by C. Udell Turpin, Jesse Binga, president of the Binga State bank and pioneer financier of the Race in the Middle West, presided over the meeting. "In Jesse Binga himself," said Mr. Turpin in his introduction, "Chicago has an outstanding example of progress and achievement. The great institution which he has reared will stand long after this generation has gone its way as a monument to his far-sightedness, business courage and faith in his Race. And just as the Binga State bank is a tribute to the financial ability of the Race today, so is the A. B. C., the business men's organization of this state, an equally impressive tribute to their organizing and co-operating ability."

### Triumph of Business

The significance of the 60th anniversary celebration was briefly reviewed by Mr. Binga, who pointed out the remarkable triumph in the present-day ascendancy of Race business. "Think of the tragic scene 60 years ago, when 4,000



000 ex-slaves stood emancipated, with hardly the skeleton of any business structure. Think of the mere social problem that would be involved today in the continued unemployment of 4,000,000 citizens. But the Race did not stay in unemployment. It labored with a zeal and an effectiveness that has resulted today in the creation of a solid economic foundation for our future advance, and upon the foundation we have already reared a business structure of 73 banks, more than a hundred important insurance companies and organizations capable of financing our own needs."

The Armour Glee club, under direction of Otis D. Pace, sang Johnson's "Lift Every Voice" and Barnaby's "Sweet and Low," while the Swift Industrial Triangle band rendered Dvorak's "Humoresque."

J. Turner Wall, president of the O'Pal Manufacturing company, traced the history of Race business from the period of Nimrod, the great hunter, who, said Mr. Wall, was a tradesman as well. "Farming was the first great business activity and so successful was it that today the Race owns farm lands alone that cover an acreage equaling that of five of the New England states. It was with the organization of the National Negro Business league in 1899 that modern business within the Race took its rise, but its tremendous forward impetus is a matter of a remarkably few years. Only seven years ago there was not an insurance company in the city of Chicago. Now there are seven."

Mr. Wall paid special tribute to the prowess of the pioneer in Chicago business enterprise, Robert S. Abbott; for the courage and perseverance that had founded and built up his Chicago Defender, the greatest weekly newspaper in the world; to Jesse A. Binga, with his state bank and to Booker T. Washington for his encouragement of the economic development of the Race.

#### R. S. Abbott Speaks

Dr. Claudius Forney rendered a baritone solo, then motion pictures of "Race Business in the United States," lent through the courtesy of Dr. Charles Dawson, were shown. The Armour Glee club sang Mrs. Florence Sewell Rosini's "Inflammatus" and "Oh, Mary, Don't You Weep." Then Luther M. Simpkins of the Liberty Life Insurance company discussed "Stabilizing Race Business" by insurance, through the amortization of loss, through alleviating the shock of death, and by guaranteeing solvent estates. "Any institution," he said, "is but the lengthened shadow of a man. The Chicago Defender today, without Robert S. Abbott, whose shadow it is, would hardly be the institution of its present power."

Introduced by Jesse Binga, Robert S. Abbott made a spirited appeal for a higher type of "fighting manhood that will not equivocate and will not retreat, but will insist at all times for equality and fair play. Until we reach the point where we demand at every turn the same treatment that is accorded the white man we cannot hope for an improvement in our present lot."

"The Race has to learn to protest, to make its voice heard and its strength felt at every attempt at injustice and discrimination. We have passed the time when we can afford to sit idly by. The abolition of slavery in South America came at a much later date than here, but full citizenship there has come much earlier. Why? Simply because the members of the Race in that country would not agree to anything less. When we get to that same stage we shall be spared insult."

#### "Celebrations Will Continue"

"These celebrations will not stop here. They will be held constantly from now until December. This is but the beginning. Every five years such a celebration will repeat itself until we shall have celebrated our 100th anniversary. By that time, if we keep up the fight for our rights we shall be free, just as the Race in South America today is free."

anniversary. By that time, if we keep up the fight for our rights we shall be free, just as the Race in South America today is free."

"All over this country this same celebration is being held. In my office I have letters and telegrams telling of meetings in cities and town in all sections of the South, carrying on the great movement started by The Chicago Defender. By the time the 100th anniversary comes, the white man will be worn down by our insistence, and we shall no longer be the football of unfair treatment, forced to put signs in apartments, 'For Colored only.' Let us keep up the fight."

Hon. William E. King was next on the program for an address on "Present Day Business," while the orchestra played the finale.

Wednesday Mrs. Joanna Snowden Porter headed a "women's night" program, with Theodore Taylor of the Coleridge-Taylor school in charge of the music, along with the Home Nurse Ladies' band.

Thursday evening Major R. R. Jackson conducted a fraternity night program, with Ebenezer and Quinn chapel choirs and the Fort Dearborn lodge band furnishing music, while on Friday Alderman Louis B. Anderson will be in charge of constitutional night.

## SEATTLE CITIZENS HOLD CITIZENSHIP CELEBRATION

SEATTLE, Wash., Oct. 21—Seattle colored citizens held a six-day celebration last week, commemorating six years of progress and achievement as American citizens.

The celebration was in charge of a citizen's committee headed by Rev. J. Sterling Moore of Mt. Zion Church. Members of the race from all parts of Seattle and surrounding towns, took part in the ceremonies which included an industrial exposition portraying the progress of the race in business, art and science. The exercises and exposition were held at Mt. Zion, 19th avenue and East Madison street.

## EMANCIPATION CELEBRATION

In every section where there are any numbers of Negroes, some observance is made of the day on which the emancipation proclamation was signed and it was the source of much regret that the local citizenship allowed January 1st, last, to pass by without some kind of celebration. The race that forgets such important events in its history and looks lightly upon the same will eventually find itself in a serious plight. Every village and hamlet should arrange some sort of a program in observance of the day, which is usually observed on January 1st. It is hoped that the local Negro citizenship will begin right now to arrange some kind of celebration for the next January 1st, for the time will be at hand very shortly and much effort should be directed in the way of making the affair creditable.



# LACK OF UNITY MENACES RACE, SAYS PASTOR

Declares Rev. C. J. Allen In  
Stirring Emancipation Ora-  
tion At St. John's Church  
Friday Night.

Lack of cohesion or race unity is the most dangerous enemy of Negro progress, declared Rev. C. J. Allen, D. D., pastor of the First Calvary Baptist Church, before a capacity audience in St. John's A. M. E. Church Friday night upon the anniversary celebration of the Emancipation.

Dr. Allen was the orator of the day. His speech in part was as follows.

"That the Negro has made unparalleled strides towards the meridian of the highest and best achievements, no student will dare to deny. But, while he has shaken the dews of a dark and benighted night from his locks, and helped to burst the chains of his own enslavement, so that he now stands with his face to the rising sun. New environments and stronger barriers, almost insurmountable, have thrown themselves in his path and he finds himself confronted with conditions that must constrain him to live among a people whose traditions, institutions, and laws are against him. Here he stands; within his cable hand he bears the implement of toil; upon his cable face he bears the marks of intelligence and character; within his heart, he bears no ill-will to the hand that forged the chains that enslaved him; for minds that foment the wild and senseless prejudice that blinds its sight to every evidence of his progress and all the record of his devotion to the best interest of every community where he lives. Here he stands; with a history for patriotism, that was written in the



crimson tide that flowed from the body of Crispus Attucks in revolutionary times and curled itself through every war waged by the American people, until it wrote of his daring and love of his country, amidst the howling, dying, and smoking battlefields of France in the late world war.

"Surfice to say there are many evils that must be eradicated from our ranks, that will enable us to attain the highest developments, before we can face the morning and take our places in the hall of fame as a victorious people.

"First of all, as a race we are too far apart, this lack of cohesion is the most dangerous enemy to Negro progress. I find it nowhere in history, where a race has become strong that did not stand together as a unit upon the fundamentals of race development; this lack of unity is responsible for many of the evils that have fastened upon us. We are disposed not to be lead, to vilify and slander the men whom we have selected to lead or who by superior advantages are in the lead; to underrate their character and ability to white people, when they have no concern in the matter. The Negroes are the only people who murder their leaders with slander and then permit them to lead as if they were paragons of perfection; they have allowed none to escape from the highest to the lowest.

"No people can succeed without leaders, and it is a slander upon the race for any man to publicly announce that there is no Negro good enough to lead another Negro. No Negro physician, no Negro lawyer, no Negro teacher, no Negro preacher or no Negro merchant to be trusted. Shame on any Negro who shows his weakness by any such statement.

"Again we are not careful enough about the moral atmosphere of the home; there are dangerous and deadly enemies asking admission in our homes. No race can rise higher than its home life; it is the basis of race existence and development; it is the supply house for the moral energy of the race; from its sacred walls must go forth the sacred men and women who are to honor or dishonor. We should not exclude God and the Bible from the home. God in the home means peace and prosperity; means inspiration and hope for the young and comfort and edification for the old. The light of the Bible is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like the scenes of nature. It towers beyond

the blue secrets of heaven, and spreads all its trophy at our feet. Thank God for the Bible and the home. The slogan of the race should be 'Where God rules the people prosper.'

## Achievements of the Negro

"The achievements of the Negro stand like the granite walls of Gibraltar; the silent and permanent progress he is still making in spite of all obstacles thrown in his way will be written up by some future historian.

"The Negro having made such marvelous accomplishments in the

past years should be inspired to press onward and upward taking the man of Gallilee as his ideal. Remember life is what you make it—you are not the slave of environment; cheap living breed discontent; discontent is just another name for unhappiness. To be unhappy is to live in the cemetery of life. Character is the golden God-dest of the soul that is irreducible when tested in seven fold heated fires of affliction. Thus the Negro should strive to have pure character, being honest to God, honest to his fellowman, and honest to himself lift up his eyes and march towards the hills of success, remembering that 'The morning cometh.'

"Let the Negro work, toil and labor, save his money, be honest, and prove himself a good citizen. All this noise of prejudice and animosity is letting down an opportunity for the Negro to get what he wants at his price.

"The hour has come when the race must fall upon its knees and in the name of that God that hears the cries of the oppressed; that Christ whose sacred heart is filled with sympathy, and whose holy and omnipotent arm is always outstretched in behalf of those who love him, who declares no weapon formed against us shall prosper and every tongue that rises in judgment shall be condemned: Call, —with unwavering faith for help against the mighty; against those who filled the earth with widows and caused the orphans hearts to bleed.

"Then shall our enemies turn from us; then shall the Lord return to Zion, and the everlasting song of deliverance shall be upon our tongues and the desert and solitary places shall clap their hands and men shall beat their swords into plow-shares and their spears into pruning hooks. Nations shall not lift up sword against nation; neither shall they learn war any more. And the loftiness of man shall be bowed down, and the

haughtiness of man shall be laid low, and the Lord alone shall be exalted in that day."

## The Emancipation Parade

From Norfolk Ledger-Dispatch.

Nowhere else in the world do two races of alien birth, of different color and of distinct racial characteristics dwell together with as great peace and harmony or with a better mutual understanding and appreciation than do the white and colored people of the Southern United States. Racial amalgamation there has never been without bringing about a mongre race lower than either. Social equality can never be in the sense in what that term is ordinarily used. But as each race progresses the better element of the other applauds its progress and watches its upward course with a friendship that has in it much of real affection.

The annual Emancipation parade of various Negro orders yesterday was more than creditable. It was a spectacle well worth seeing and it may be noted in passing that it was witnessed by as many white people as colored, and that the applause among both was general. Those who had not witnessed such a parade before were probably impressed with the place the various secret orders and lodges have in the social structure of the colored people. So far as the tenets of those orders are known to the public, they inculcate principles that are well worth while. That this is generally true is shown by the adherence to such lodges of the more intelligent and progressive leaders of the Negro race.

A comment on the parade entirely without racial significance is the way we have all learned since war days to salute the flag. The head not bared when the colors passed was the exception. Those in charge are to be con-

gratulated on the number and quality of the bands of music which enlivened the spectacle and on the better quality of horses and better riding than has been general in parades of all kinds since horseback riding gave way to the motor car.

Norfolk has every reason to think well of its colored citizens. It appreciates the efforts they are making, sometimes against difficulties, for better living conditions, for higher standards, their progress in education, their love of home life and the things that make for better citizenship. Those who took part in the parade and the race they represent are an important factor in the building of Norfolk into a better and a larger and happier city—an effort in which those of us of every race and color and creed can unitedly join.



GIVEN BY MERCHANTS OF NORFOLK



TROPHY CUPS FOR THE EMANCIPATION PARADE  
JANUARY 1-1926

WALTER SMITH, CHIEF MARSHAL

DONATED BY MERCHANTS OF NORFOLK, VA. VALUE \$3000  
PHOTO BY CENTRAL STUDIO

Ledger-Dispatch, D. P. Stores, Mr. Otto Wells, Hub Clothing Company, Cooper Jewelry Company, Montagna Music House, Manhattan and Plaza Theaters, Montagna Shoe Store, Hale-Ford Company, Turner M. Johnston and Company, Mr. C. E. Herbert for the Quality Store, Eaton and Shields, Inc., Burks and Company, Norfolk Journal and Guide, Ames and Brownley, Inc., a Group Party from Larchmont and H. Crockin-Philip Levy Company.

SECTIONS OF THE EMANCIPATION PARADE



in the foreground Spanish-American War Veterans, followed by Uniform Rank Knights of Pythias. Next in the line is a section of the Woman's Auxiliary of the Sons of Norfolk.—Photo by Long's Studio



# 1,000 Voices Impress Big Sesqui Crowd

PHILADELPHIA, Pa., Sept. 2.

What proved to be one of the biggest musical features of the Sesqui-Centennial was presented in the stadium on August 23. On that occasion the Sesqui-Centennial Negro Chorus appeared and sang the spirituals and works of Negro composers.

George Leon Johnson, the internationally famous tenor, now musical specialist of the Playground and Recreation Association of America, electrified his audience in Coleridge-Taylor's "Onaway, Awake, Beloved!" He also sang several spirituals, including his own arrangement of "Rocky Road." This rendition excited applause, tears and amens among the vast audience.

The Sabbath Glee Club, of Richmond, Va., made an impression, not only on the hearers banked in the great stadium under the canopy of a star lit summer sky, but upon the "listeners in" within reach of the Wanamaker broadcasting radio audience. Phone calls from as far as Akron, O., made repeat requests for more numbers.

F. Grant Gilmore's Sesqui-dedicated song "Crispus Attucks," sung by the entire chorus of voices, directed by W. Franklin Hoxter, made a decided hit.

Mr. Hoxter's directing of the chorus and arrangement of the program was highly creditable and fully justified the confidence of the Exposition officials. The program included:

Lift Ev'ry Voice and Sing (J. Rosamond Johnson), Swing Along (Will Marion Cook) by the chorus; Onaway! Awake, Beloved (S. Coleridge-Taylor) by George Leon Johnson, tenor; Crispus Attucks (Gilmore), (arranged by Hoxter), dedicated to the Sesqui-Centennial, by the chorus; Ezekiel saw de Wheel, Hold the Wind, and Toll the Bell, by the Sabbath Glee Club of Richmond, Va.; Since You Went Away (J. Rosamond Johnson) by chorus of Women's voices; Rocky Road, I'm So Glad Trouble Don't Last Always (arranged by G. L. Johnson), Somebody's Knocking at your Door, by George Leon Johnson, tenor; Swing Low, Sweet Chariot (H. T. Burleigh), Music in the Mine (R. Nathaniel Dett), by the chorus; No Hidin' Place Down Dere, Steal Away to Jesus, Little David, Play on Your Harp, We Am Clim'in' Jacob's Lad-

der (arranged by W. Franklin Hoxter), by the chorus.

## Hostess House Ready

An interesting feature of the newly completed facilities presents itself in the Hostess House, one of the most attractive buildings on the Exposition grounds. It is being furnished tastefully by the State Federation of Colored Women's Clubs.

## Sesqui Crowds at Philly View Race Expositions

Philadelphia, Pa., Aug. 6.—The space set aside for the composite exhibit by the Race in the Sesquicentennial international exposition now being held is rapidly being filled with exhibits typifying our race. Miss Laura Wheeler, of Chesney, Pa., prominent artist, has given several demonstrations of her art in her symbolic characters on the pillars of each booth.

The miniature reproduction of the North Carolina Mutual Life Insurance company of Durham, N. C., under the direction of Dr. Roscoe Brown, is one of the outstanding exhibits. The art needlework booth is artistically arranged. The Armstrong Association has a composite exhibit depicting civic and educational features. There are several rare paintings from the brush of famous artists that are now being installed. There is a general increase of attendants every day to this particular section of the building and special music is rendered by the Fisk student quartet daily.

The mass rehearsal of the spiritual concert under the direction of W. Franklin Hoxter was held this week and the enthusiasm manifested forecasts an event of unusual interest on Aug. 23.

## Haitian Building Is Dedicated At Sesqui

(By Associated Negro Press)

Philadelphia, Pa., Aug. 3.—The Haitian exhibit at the Sesqui-Centennial was formally opened July 23, when the Honorable Hubert Price, envoy extraordinary and minister plenipotentiary from Haiti, was the guest of honor. The Haitian exhibit is in the Palace of Agriculture. Mr. Price was greeted by a fifteen gun salute at the Navy Yard, and again at the Camp Anthony Wayne when he visited both places in the company of A. B. Franciscus, of the Foreign Participation Department of the Sesqui. At the Navy Yard, Mr. Price was welcomed by Admiral T. P. Magruder, and at the Camp Anthony Wayne by General H. C. Learned, luncheon being served in the Russian pavilion.



# Five Thousand Negroes and Whites Celebrate the 64th Anniversary of the Emancipation of the Negro From Slavery—Governor Vick Dohaney, U. S. Senator, Frank Willis, B. J. Davis, National Committeeman for Georgia; J. Finley Wilson, Grand Exalted Ruler of the Elks of the World, and the Chief Justice of the Supreme Court of Ohio Address a Great Concourse of Enthusiastic People.

Columbus, Ohio, September 22.—Wednesday, September 22, will be long remembered in Columbus, O., as Emancipation Day. In common parlance, Wednesday was a red letter day—in which thousands turned out to celebrate the issuance of Lincoln's immortal document freeing four million people—in common with Independence Day, July 4, 1776. In his address, the Governor of Ohio, though a democrat, stressed the point that the day was not a Negro day, but it was an American day, in which all citizens, without regard to race, should participate in, as a second Declaration of Independence, that January 1, 1863, should be observed in common with July 4, 1776.

Too much credit cannot be given to T. K. Gibson, president of the Supreme Life and Casualty Company, and to D. W. Coleman, chairman of the committee on arrangements, for the success of the meeting. Mr. Charles R. Martin, a former Atlanta boy, was prominent and very helpful in pulling off the great day. The Governor called out an entire unit of the National Guard to join in the Emancipation parade at a cost of \$30,000.00 to the state of Ohio. It took the procession forty-five minutes to pass the reviewing stand on the capitol premises. Among those in the reviewing stand were: The Governor, United States Senator Frank Willis, Congressman Speaks of the Columbus District, Mayor Thompson

of the Chief Justice of the Supreme Court; B. J. Davis, editor of The Atlanta Independent; J. Finley Wilson, Grand Exalted Ruler

of the Elks of the World; T. K. Gibson, president of the Supreme Life and Casualty Company; Reuben Black, president of the Credential Mortgage and Bond Company, Cleveland, Ohio; Charles R. Martin, D. W. Coleman and Mr. Gailard. Every secret order in the city, twenty-one in number, had a place in the Emancipation parade; many industrial and other floats appeared, as well as an entire unit of the National Guard.

Editor B. J. Davis delivered the Emancipation oration, and among other things, he said, he had no patience with those scholars and philosophers of the race, who charged that Abraham Lincoln freed the slaves as a war measure. That the charge, on the part of these wiseacres, was largely due to their ignorance of the character of the man, or of their confessed-self importance. That Lincoln, at seventeen, when in New Orleans, saw a Negro girl being sold into slavery on the auction block to the highest bidder, and he said then and there, "If I ever get a chance at that thing, I will hit it, and hit it hard." "He had his chance January 1, 1863, and he hit and he hit it hard; yes, he hit it a death blow, when he issued the Emancipation Proclamation." Further, he said, he had no patience with those of the race who sang the Negro national anthem. That the Negro was a part of the thought, conscience, character, intelligence, the religion, the sentiment, patriotism and property of the nation, and "The Star Spangled Banner" was national air enough for him and all other sensible, patriotic Americans. The audience went wild when he declared that he was a democrat in the wool republic

lican and a yard wide. And that the Republican party was good enough for him and all other American citizens, and that he, for one, and his house had not paid the republican party all the debt of gratitude it owed for freedom. That man could not pay God for grace of God, because it was a gift, and the Negro could not pay Lincoln and his party for freedom, because it was a gift.

It was a great day in Columbus, and all of those who had to do with it deserve the congratulations not only of the people of Ohio, but of the nation. Ohio is a great state, as Governor Dohaney said, and it proved it on this occasion. Editor Davis reminded the Governor, in his speech, that he, the Governor, had made a fine talk, and made only one mistake, and that was when he said Ohio was the greatest state in the Union, but he would forgive the Governor, because Georgia, really, the greatest state, had slipped his mind.

Mr. T. K. Gibson, president of the Supreme Life and Casualty Company, was master of ceremonies and presided with all the dignity and ease becoming a former Georgian. Mr. Gibson has made good in Ohio.

## MISSOURIAN EMANCIPATION EXPOSITION

Colossal Affair Is To Be Held In Kansas City On August Third. All State To Participate

KANSAS CITY, Mo., July 8.—Special)—The accomplishments of the Negro in the fields of art and industry during the last sixty years will be displayed as a feature of a state-wide Negro picnic and celebration to be held here August 4, Emancipation day. The picnic, which is sponsored by the Kansas City Negro Business league, will be held in Liberty Park,

Thirty-fourth street and Raytown road. Plans will be made at a meeting in the Paseo branch of the Y. M. C. A. N. S. Adkins, president of the league, announced Wednesday that all Negro ministers and heads of Negro organizations in the city will be invited.

Every Negro in the state who has done a piece of creative work or who has made special progress in business or industry is requested to write to F. D. Lane, 1739 Lydia avenue, secretary of the Urban league. Space in the exhibition will be given free of charge.

The Emancipation day celebration will be non-partisan and non-denominational, Mr. Adkins emphasized. More than 20,000 Negroes are expected to attend.

Judge Albert George, municipal judge of Chicago, will be the speaker.

Gov. Sam A. Baker and Mayor Albert I. Beach will be asked to make August 4 a legal holiday for the Negroes of the state. Mr. Adkins said.

## Negro Exhibit Still a Feature Steady Stream of Visitors Despite Heavy Downpour of Rain

PHILADELPHIA — The heavy downpour of rain for the last thirty days has not daunted the many thousands that visit the Sesqui-Centennial International Exposition daily. Many race men and women have gathered in the composite section of Negro activities. There is a steady stream of visitors daily spending a week or more in seeing this great modern spectacle. The beautiful electrical display at night gives one the impression of being in Fairyland.

The Fisk Quartette, which pleased thousands of visitors visiting the Negro section, terminated their stay; but there is a universal request for the return of the singers. Miss Albertha White with her peerless quintette rendered a very creditable program on September 3, assisted by Miss Lella Bowe, who read selections from Paul Lawrence Dunbar's works.

The cafeteria under the direction of the Federation of Women's Clubs is doing a splendid business. The Diet Kitchen, in the Palace of Agriculture is also extensively patronized. Nearly one hundred and fifty cases have been treated in the Emergency-Hospital Booth

under the direction of Dr. John P. Turner, the larger number of which were from New York.

Preparations are under way for the staging of "Hiawatha" at a date to be set later.

Mr. J. C. Asbury, director of Negro activities, is planning a Fraternal and Military Day to bring to Philadelphia the famous 15th Regiment of New York and all the military companies associated with fraternal organizations. Besides prize drills and athletic exercises, a grand military ball is to be held in the auditorium of the Exposition which will conclude the program. Reservations for accommodations from all parts of the country are being received daily at headquarters.

Mr. F. Grant Gilmore, chief clerk to Mr. Asbury, has succeeded Mr. T. J. Calloway, who was Manager of Exhibits.

The management requests any information available in securing exhibits along all lines and from any section of the country, including inventions, works of art, historical works, literature, and all lines of Negro development within the last 75 years.

## MISSOURI CELEBRATES EMANCIPATION

Wash. D. C.—This week marks the climax of the movement fostered by the Kansas City Business Mens League to present an industrial exhibit in connection with its emancipation celebration on August 4th.

The State Negro Industrial Commission has appointed two Negro delegates from each county in Missouri to represent their respective localities at the emancipation celebration. More than 20,000 Negroes are expected to attend. Governor George, of Chicago; Robert S. Cobb, Executive Secretary of the Negro Baker of Missouri; Judge Albert Industrial Commission; Mayor Albert Beach, of Kansas City, and other notables of the State and elsewhere, will comprise the principal orators during the occasion of the celebration.



# Elaborate Plans Being Made for National Negro Exposition in 1927

Prominent Citizens and City Officials Promise to  
Co-operate—Tipp Beaver Is Chair-  
man of Committee

To encourage men and women to enter manufacturing enterprises, elaborate plans are being made here for a National Negro Exposition in 1927. With possible resources of over \$300,000 the event will be launched, having the support of large enterprises and industrial schools conducted by Negroes.

Prominent citizens and city officials have already expressed their willingness to aid in making the exposition a success. Mayor James Walker and Park Commissioner Gallatin have pledged their support in appropriating any desired and available city property for the event, which is to last from June 1 to October 31.

From the most obscure hamlet to the most modern city in which any kind of industry is carried on will be represented. These plans were made public by Tipp Beaver, well-to-do business man here, who is chairman of the committee in charge of the exposition.

The exposition ground will cover a space of about twenty-five acres. Plans are being made now for the erection of magnificent buildings. The most beautiful ones probably will be the Palace of Liberal Arts and Manufactures, covering over 12,000 square feet, and the Women's Palace of Art.

Every church, fraternal and social organization will be featured on one day each week. A community chorus with 500 voices will give concerts every Sunday afternoon if the arranged program is carried out.

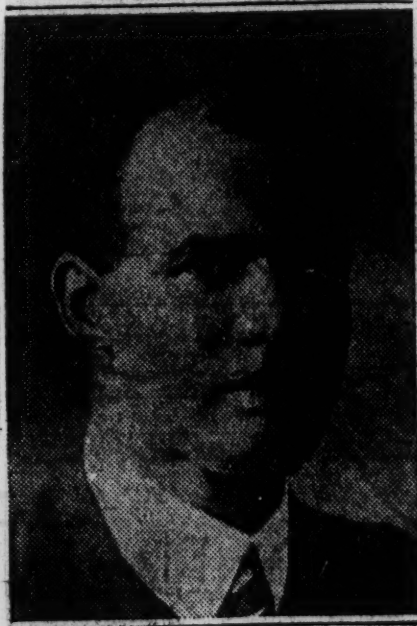
Associated with Mr. Beaver are a large number of prominent business men. At the main office, 664 Lenox avenue, it was reported this week that the program was progressing rapidly. Mr. Beaver himself has had a varied business experience.

He is a native of Alabama and was the son of a wealthy store keeper. Starting as a sign painter for a number of traveling carnivals and shows, he later settled down in New York and secured work in a sign painting shop. From this position he went to the Fox Film Company where he assisted in doing art work for the corporation.

Leaving the movie concern, he

entered the sign painting business for himself. Just before the war, he added electrical display signs to his enterprise. Since that time his business has grown to the point where he holds contracts from a large number of big taxicab companies to put emblems and their rates on the machines.

Last year his establishment painted a copyrighted seal on over 4,000 taxicabs. Besides this he has been engaged in the engraving and construction business. To become directing head of the exposition, Mr. Beaver has retired from his own personal businesses. He is married and has nine children.



Tipp Beaver.

ASHEVILLE, N. C., CITIZEN

OCT 19 1926

## SOUTHERN NEGRO LOAFERS IN NORTH

Blacks In Chicago Rather  
Shiftless Just Like  
They Are In South

By H. E. O. BRYANT  
WASHINGTON, D. C., Oct. 18.—

The Southern negro is doing in the North about the way he did in the South; he is changing jobs, or loafing a good part of the time. The Department of Labor has found that the turnover among negro workers of Chicago, for instance, is very discouraging.

Chicago got the worst of the negroes that migrated from the South during the years just after the World War. Many western and northern communities lifted the bars against the bad element but Chicago kept them down, and all sorts drifted there.

"Interesting data submitted to the department through its negro commissioner of conciliation in the Chicago district," a statement from the office of Secretary Davis asserts, "indicates that the turnover of negro labor in Chicago industries varies from 30 to 35 per cent through the year. This fact flourishes in the face of uniform prosperity and continuous employment throughout the year, and is commented upon by one employment manager of a firm employing 100 negro workers, skilled and unskilled, in the following language: 'We have employed negro help for 20 years and know them well. The papers and leaders of negro people should strive to get them to realize that they can work the full-time week, without injuring their health.'

This particular plant employs 100 negro workers, who are performing virtually all classes of work. Five are 'foremen in charge,' while others hold responsible positions. The plant is thoroughly up to date, with modern machinery and safety devices. The morale of employment force is probably favorable with that of any tropical plant in the Chicago district, or elsewhere. Many of the colored workers have service records of 20 years and 25 years at this plant, while a smaller group has averaged 10 years per employee. As to the remainder, however, the turnover question is of such ever present importance that both employer and workers are endeavoring to reduce

the percentage." The Department adds: "When Chicago shifted from a peace-time to a war-time basis, and then back to peace-time again, the abrupt changes in negro industrial life were probably greater than they were in any other principal industrial city. During the war large blocs of negro labor filled the industrial gap. The shift to peace, though a blessing, was swift and disconcerting, and the negro migrants along with the northern groups of both employers and workers were unprepared for the industrial evolution, from employment to non-employment. The negro had to readapt himself, first to a slump in employment and then to the normalcy which has now reached its greatest height since the war. Frequent sufferers in the fierce competition in employment, the negro laborers, more than any others, have keenly felt the influences which are always the direct or the indirect cause of 'turnover.' The adjustment moves slowly and requires sympathy and tolerance or the indirect cause of 'turnover,' employed. 'Turnover' is expensive to both. It lowers efficiency and demoralizes output."

## LOS ANGELES TO PUT ON EXHIBIT

Progress in Industry to Be  
Shown in Eight-Day  
Exposition

Los Angeles, Calif., Aug. 6.—For the purpose of demonstrating to the country the industrial, commercial and art achievements of the Race population of Los Angeles, an exposition is scheduled to be opened at the Los Angeles baseball park at 38th St. and Compton Ave. Saturday, Aug. 14.

The affair, which is to last up to and including Aug. 22, is to be held under the auspices of the California Industrial Educational Exposition association. Its main purpose will be to advertise the gigantic strides made by the Race in all the arts as well as in industrial and domestic endeavors.

The large park will be divided into sections. Exhibits of all kinds will be on view. These will include music, literature, agriculture, domestic science and scores of other lines of endeavor.

On the opening day, a parade will be held at 1 o'clock. Forming at Eighth St. and Central Ave., the procession will go south on Central to 38th St. and then to the exposition grounds.

Many prominent California men and women will be on hand to address the crowd at the formal opening of the affair. Chief among these will be Dr. John A. Carver, Mary McLeod Bethune, Hiram Johnson, Lieut. Gov. C. C. Young, Judge Clark and a host of local business men and city and county officials.

## EMANCIPATION DAY OBSERVED BY MISSOURI

Huge Fete Held In Kansas  
City. More Than Fifteen  
Thousand Attend. Two  
Delegates From Each Of  
Forty-Six Counties.

KANSAS CITY, Mo., Aug. 4.—(Special) Delegations of Colored citizens from forty-six counties in Missouri were in attendance at the annual Emancipation day celebration held in this city Wednesday. It was estimated that the total attendance at Liberty Park where the affair was staged was well over 15,000.

Displays illustrating progress in the fields of art, business and industry on the part of the Negro in the last half-century featured the celebration.

Two delegates from each of the forty-six counties were sent to attend a meeting where arrangements were made to make the exhibition an annual affair.

The meeting was called to order by N. S. Adkins, president of the Kansas City Negro Business League, under whose auspices the exhibition was conducted.

Governor Sam Baker, who was to have spoke on behalf of the state, wired that he would be unable to attend. H. F. McElroy, city Manager, extended a welcome from the city.

Judge Albert B. George of Chicago delivered the principle address. Other speakers, were Robert S. Cobb, Jefferson City, secretary of the Missouri Negro Industrial Commission; Chester A. Franklin, editor of the Kansas City Call and Mrs. Cora Ball Motes. Mr. Adkins made his annual address.



# Emancipation Celebration Eclipses Previous Years

**Largest And Most Representative Parade; 15 Trophy Cups Awarded Participants; Fine Night Exercises.**

The most successful Emancipation celebration was held here last Friday that has been witnessed in this city within the memory of the present generation. The parade was the largest, most representative and best in appearance that has been held on similar occasions. In the parade there were seven brass bands, and 15 silver cups were awarded competing contingents in the parade.

The night exercise, held at St. John's Church was witnessed by a tremendous audience that occupied every seat on the lower floor and galleries of the auditorium. Rev. O. J. Allen, the orator of the day, made his speech upon this occasion. Dr. Allen portrayed the past achievements of the race and predicted for the future of the future, but have faith in God.

## The Parade

The parade got off at 2:30 o'clock from Cooke avenue and Princess Anne road. Motorcycle policemen piloted it through the principal streets. Walter Smith, chief marshal, on a sprightly mount led the parade. Various contingents were led by the chief marshal's aides, who were George Halstead, assistant chief marshal; B. J. Barnes, chief of staff; Wiley Selden, assistant chief of staff; Joseph Shields, director of Divisions; assistant director of Divisions, Chester Robinson. Among the marchers were Prince Algernon Johnson Post, V. F. W., Vets. of Spanish American War; First Battalion Uniform Ranks K. of P.; Norfolk Company Patriarch 33, St. John Allen Life Guards; Eureka Lodge No. 1, B. P. O. E. of W.; Daughter Elks; Norfolk Literary and Musical Association; Sons of Norfolk; Phyllis Wheatley Circle; White Lily Beneficial Association, Four Hundred Beneficial Association, Greater Norfolk Marching Club of Elks; White Wings Beneficial Association; Astoria Lodge of Waldorfs No. 1, interspersed with seven bands and marchers identified with a number of other organizations.

Reviewing stands were at Henry Clay school lot on Chapel street and Salvation Army headquarters on Granby street. The judges of the parade were Col. B. W. Salomonsky, Col. W. H. Sands, Col. C. B. Borland.

The mounts ridden by the chief marshal and aides pranced decorously to the blare of the brass bands. They were well groomed animals and seemed to enjoy being in the parade. Their riders handled them with befitting dignity. The various uniforms, worn by the paraders, the regalia and banners carried formed an arresting spectacle. The bands poured out martial strains that kept the parade moving in martial step, while the thousands lined the streets on both sides lent ear to catch every note of the music.

The industrial float of the blind class of the Community Center; the float of Tidewater Hospital and the trade float of R. C. Archer, contractor, were outstanding features in the parade. The group of boys riding decorated bicycles, the Phyllis Wheatley Circle, the Greater Norfolk Marching Club, the Knights of Pythias and the Waldorfs carried off the palm for excellency in appearance. Attractively decorated automobiles carried the officials of the association.

The celebration was acclaimed by the citizens as having been wholly a success. Following the parade a banquet was tendered the chief marshal and his staff at Juanita's delicatessen.

The exercises at night were entirely befitting. Miss Mary F. Peele read the Proclamation, following appropriate scripture reading by the pastor, Rev. J. A. Young and remarks by the president of the Norfolk Emancipation, Captain George W. Wilson, under which auspices the celebration was held. Mrs. M. B. Lee gave highly entertaining readings. The oration was delivered by Rev. O. J. Allen and music was furnished by the Hiawatha quartette and Prof. Wilson's Elk Chorus.

At this service the trophy cups were awarded as follows: Prince Algernon Johnson Post, Veterans of Foreign Wars, best representation of ex-soldiers; First Battalion Uniform Ranks Knights of Pythias, for best appearing Pythian lodge; Sons of Norfolk Association, for the organization having largest number in parade; Phyllis Wheat-

ley Circle, best appearing group of women; Greater Norfolk Marching Club, best dressed lodge of Elks; Four Hundred Beneficial Association, excellency in appearance; Astoria Lodge of Waldorfs, for excellency in appearance, Tidewater Hospital, for excellent float; Y. W. C. A., for excellent float; the Community Center Blind Class, best industrial float; and to a youth for best decorated bicycle in parade.

Capt. Geo. W. Wilson was awarded a handsome trophy cup for the best decorated home along the line of march.

Silver cup was awarded Walter Smith, chief marshal of the parade, as a token from Paul-Gale-Greenwood Company, jewelers, for his efforts in contributing so largely to the success of the celebration. For the same reason Mr. Smith was awarded a large floor parlor electric lamp from H. Crook-Philip Levy Company. The jewelry firm sent with its token a letter requesting that the cup be given to the chief marshal.

The officers of the Emancipation Association, the chief marshal and his aides came in for prodigious praise from the speakers of the occasion for their work in making the entire program the best ever witnessed here.

It was conceded by everyone that Walter Smith was solely to be credited for obtaining the handsome trophy cups from the merchants of the city.

Among those sitting at the banquet table immediately after the parade were: Walter Smith, chief marshal; Captain George W. Wilson, president of Norfolk Emancipation Association; Mrs. Esther E. A. White, secretary; Mrs. Mary E. Nelson, recording secretary; Mrs. Nellie Dillard, second vice president; C. Garner, treasurer; Captain George Halstead, assistant chief of staff; Joseph Shields, director of divisions; Chester Robinson, assistant director of divisions; William Brickhouse; Harry Young, Messrs. Watson and Richardson, C. L. Williams of the Journal and Guide; Mrs. Mattie Morris, Geo. W. Harris, and a number of others.

This was a delightful affair at which the speakers lauded the chief marshal, his aides, and officers of the association.

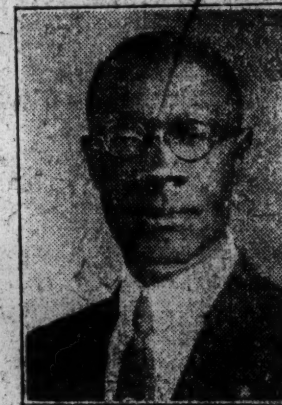


WALTER SMITH  
Chief Marshal



GEORGE HALSTEAD  
Assistant Chief Marshal

## Officials In Emancipation Day Exercises



CAPT. G. W. WILSON,  
President

## DECLARATION TABLET DEDICATION JAN. 1

**IN BOSTON COMMON — BOSTON  
EQUAL RIGHTS LEAGUE  
BRANCH PRESENTS WREATH  
AS REPLICA OF DECLARATION  
OF INDEPENDENCE IS DEDICATED**

The tablet bearing in letters of bronze the phrases of the Declaration of Independence, which stands near Lafayette mall in the Common, opposite the head of West street, is practically ready for unveiling by Mayor Curley in the first moments of the first day of the new year.

John Parano, Boston sculptor, designed and supervised preparation of the tablet, which has been formally accepted by the Art Commission. Mr. Curley himself developed the idea of the tablet as a means of keeping the colonial spirit of independence alive in Boston breasts.

The monument stands 13 feet over all, from the granite cap of the tablet to its base. Its weight is 20 tons.

The tablet presents a perfect replica of the original Declaration document, even to the finest handwriting details of the members of the Continental Congress.

The writing is incised in the bronze, and has been made to stand out more boldly by a special blacking process, designed to convey the effect of the ink applied with the goose quill of colonial times.

There is a bas-relief of the 47 signers of the Declaration.

Both bronzes have been set in a shaft of Westerly granite, surmounted by an eagle, with spreading wings, holding a laurel wreath and a bundle of 13 arrows in its talons, carved in the stone.



The cornice decorations of this shaft embody the scallop shell, a Colonial symbol.

#### League Hangs Wreath

As part of the exercises the Boston Branch of the National Equal Rights League through its secretary, Albert G. Wolff, presented a wreath in the interest of the document's fulfillment by July 4, 1926.

HAPPY NEW YEAR

Quitman, Ga., Free Press

JAN 1 1926

## Emancipation Day On January First

An annual occasion of vital concern and much interest to the colored people of the south will be observed in Quitman on Friday, January 1st, with an appropriate street parade and a program.

All over the south Emancipation Day is observed by the negroes and each year public exercises are held in Quitman to which people of both races are invited. Friday will be no exception to the annual celebration and a street parade has been arranged which will start at 11 o'clock from Beulah Baptist church. In this parade the negroes are urged to have as many vehicles as possible, not necessarily automobiles, but trucks, drays and wagons, all to be decorated in the national colors. Different societies, fraternal organizations and groups will be in line.

The parade will go up Washington street to Screven, west on Screven to the courthouse, thence south on Court street to Bethel A. M. E. church, where the program of the day will be rendered.

America will be sung by the audience, led by Eureka Band, after which there will be a scripture reading by Rev. G. H. Kennedy, followed by an invocation.

A chorus will be sung by the boys and girls of the colored city school, the band will play a selection and the Emancipation Proclamation will be read.

The school children will then sing the negro national anthem and Dr. M. H. Cobb will introduce Professor J. E. Williams, principal of the colored school who will make an address.

Other features of the program will be interesting and instructive, which will be followed by the benediction.

The negroes of the town and county are looking forward with much interest to the annual occasion.

*Saint Matthews  
S.C. Times  
JAN 7 - 1926*

### EMANCIPATION PARADE.

On New Year's Day, the colored people of St. Matthews and community had a gala time. It was in honor of Emancipation when their freedom began in this country. A good brass band from Claffin was in attendance. Flags waved. Horses were decorated. Automobiles flared in many colors. The behavior was excellent and crowds of white people enjoyed the performance. A conservative and intelligent white man was standing in a prominent place and enjoying the parade. He commented to a small group of friends about as follows: "Do you know I am glad to see this. I think Abe Lincoln was one of the very greatest men this country ever produced, and he said no wiser, truer thing than that America couldn't go on half-free and half-slave. The institution of Slavery among a civilized people is unthinkable. What a pity that the system couldn't have been voluntarily abolished." And he was right. Our opinion is that the South would have been far better off from every standpoint today had it never bought nor owned a slave. We see it now. What a pity that we couldn't see it at first.

## EMANCIPATION ADDRESS STIRS RALEIGH FOLKS

Mrs. Charlotte Hawkins  
Brown Declares The Time  
Has Come For The Race To  
Put On The "New Freedom"

Raleigh, N. C., Jan. 8.—Pleading for a better understanding between the white and Negro races, Mrs. Charlotte Hawkins Brown, president of the Sedalia Normal Institute, and president of the State Federation of Colored Women's Clubs, on Friday night, January 1, delivered the principal address at the celebration of the thirty-third anniversary of the signing of the Emancipation Proclamation, which was held in the auditorium of the Washington High School.

A dramatization of the problem of the working girl and what can be done by Raleigh people to afford her protection and cultural surrounding was given under the auspices of the Raleigh Women's Club.

Mr. L. E. Graves secretary and manager of the Eagle Life Insurance Company and president of the Emancipation Association, presided and introduced Mrs. Brown in a most pleasing manner. Music for the occasion was furnished by the Raleigh Orchestra under the direction of Dr. Geo. T. Jones.

### Large Audience Present

More than five hundred persons sat spellbound as Mrs. Brown delivered an address which lasted the better part of an hour. Many of them cried openly as the speaker pictured the days of slavery, and cheered wildly as she told of the good acts of many of Raleigh's best known citizens in befriending the race.

"The Negro Woman and the New Freedom" was the subject of Mrs. Brown's address. Beginning with a word picture of the suffering of the old-time slaves, she asserted that the time had come for the race to lay aside the shackles of their ancestors and put on the "new freedom," which was theirs.

She paid high tribute to the "Old Black Mammies," who, she asserted were entitled to have their many sacrifices for the "Old Masters" commemorated but not by a monument at Washington. She said, "if our black mammy was all that our kind white friends have said she was, they should see to it that her children possess all the rights of American citizenship." Saying that during the campaign for woman's suffrage she could not have been counted an ardent suffragette but that she now realized that the ballot is the great fundamental in American life; she urged every woman of color to register and to vote intelligently for the political and social freedom of our race group.

### Lauds Mrs. Bickett

To Mrs. Bickett, she devoted a part of her address and said that Mrs. Bickett sensed the need of the Negro and wanted to do all in her power to bring about an understanding between the groups for the advancement of both. She explained that she met Mrs. Bickett at the Memphis conference which was held for the discussion of the interracial problems confronting the white and Negro races. Speaking on what President Abraham Lincoln did for the race, she asserted that the act of the martyred president was as beneficial to the poor white class of the South as it was to the Negroes, for "They came into their own as much so as the blackest Negro by the Emancipation Proclamation."

She said that the white women of America held the key to the situation and that they are working up to the realization of the slavery that has cheated them. She asserted that it remained for the Negro woman to do for the Negro race what the men had failed to do. She called on the women of Raleigh to work diligently for the race.

### A PRIME OPPORTUNITY — WILL COLORED AMERICANS GRASP IT?

For months the National Equal Rights League has been calling attention to the circumstance that 1926 is the Sesqui-centennial year of the American Declaration of Independence and that the occasion was to be jointly celebrated. This observance is to be chiefly by the city of Philadelphia, but even state has been asked to take part in the federal

eral government has been induced to participate in the management and in defraying the expenses, so that even Philadelphia's event is national. It is to be chiefly an exposition of the material progress of the country, but from the first was to be in part a celebration of the anniversary of the signing of the Declaration. This was logical and appropriate. In fact the celebration ought to have been even more pronounced. For the Declaration of Independence was a great state paper of principles and ideals of human government and of justice for human kind.

The League has been pointing out that a true observance of the 150th anniversary of the signing of this document afforded Colored Americans a valuable opportunity inasmuch as the document to be honored carried principles and ideals of great good and value to our race if practiced by the government and the people of the nation founded upon the Declaration. For at any great celebration of any event or document there is the greater chance to condemn any violation of the spirit of the event or document.

It so happens that the Declaration of Independence is wonderfully adapted to the vital needs of us Colored Americans. It declares all men are created equal, and endowed with inalienable rights of life, liberty and the pursuit of happiness. These are grossly violated for us. So notorious is this that the government and the white American majority cannot deny it and they can be forced to admit the inconsistency of a mighty observance of a sesqui-centennial of a document which they are grossly violating and be put on the defensive and pushed toward amends and toward fulfillment out of very shame. Their conscience can be prodded the more effectively and our arguments must be given more of a hearing.

Now comes the announcement that the federal government sets aside June 28 to July 5 as "American Independence Week" for a nation-wide observance of the sesqui of the Declaration. Here is indeed the specific chance for direct appeal and strong demand that white Americans at last honor by enforcement this basic document since they are to undertake to thus supremely honor it. Another point for us is that our own men by their valor as soldiers helped pave the way to make the Declaration possible and then helped to achieve success in arms so that it became a reality. After that, they have helped to maintain it. Our claim to enjoyment of the principles of the Declaration is doubly strong.

So, now, let our entire race begin a great campaign of agitation and demand for the Equality uttered in the Declaration and for these rights. We join the League in urging our race in every place to make public our demand for enforcement of the document's tenets. The real point is to use the appropriate occasions prior to American Independence Week to call



# Emancipation Celebrations—1926 II

GRASS VALLEY CAL UNION  
JANUARY 3, 1926

## NEGRO EMANCIPATION LEAD TO PROGRESS OF THE RACE

Sixty-three years ago, on New Year's the shackles fell from four million human being in this country. It was one of the most remarkable and significant occurrences in the history of any country on the face of the globe. African slavery had existed in the American colonies and persisted after the colonies became independent. Slavery became an institution south of the Mason and Dixon line. Slavery and its extension became flaming, bitter political issues. The war between the states came, eventually, and President Lincoln, who had hated the institution of slavery from his youth, had the honor and the satisfaction of penning the Emancipation Proclamation. Slaves became free, legally on January 1, 1863. Triumph of the Union cause made this proclamation effective.

The negro race, freed from slavery, faced problems such as few peoples have faced in the history of the world. The emancipated negroes were handicapped appallingly. But tremendous strides have been made by American negroes in their sixty-three years of freedom. They have right to be proud of the advancement they have made. The white race has reason to be proud with them. For there has been earnest and unselfish cooperation among wise leaders, white and colored, in bringing education to the negro and in giving him fair chance to make his way in peace and comfort, in the economic activities of the land.

Progress of negroes in education, in worthy achievements, and in ownership of homes and properties, as well as in giving useful service in the body politic—this progress is a bright chapter in the history of America.

Manchester, Ga. Mercury

JAN 15 1926

PREJUDICE  
BEGAN  
DIXON

NOT NEGRO  
OF MASON-  
SAYS HOLMES

Vidalia, Ga., January 3.—Rev. B. R. Holmes, president of the Holmes institute, of Atlanta, delivered the emancipation address to the citizens of Vidalia and Toombs County Friday afternoon in St. Paul A. M. E. Church.

Rev. Holmes said that emancipation gave the colored people not only freedom, but responsibility of citizenship and love for his country. The colored race may migrate to any section of the country, but time will solve the problem and show that his best opportunity to reach his highest development is in the South, among those who know him best and are willing to contribute to his success along all lines.

"Prejudice against the negro was born on the other side of the Mason and Dixon line," said Dr. Holmes. "Prudence Crandell, a young Quaker, was mobbed in Canteberry, Conn., for venturing to open a school for negroes. Connecticut passed a law in 1832 making it a crime for any one to open a school for negroes."

"You are advised to stop migrating and settle on the farms, buy homes, educate your children to be useful and law-abiding citizens and have confidence in your leaders and trust in God. The negroes of Georgia pay more taxes and own more property and farms than any other section of the United States."

Rev. W. C. Kelley, pastor, made the opening address and Professor A. L. Lawrence, O. B. Barron and Etta Pughsley also spoke.

Athens, Ga. Banner Herald

JAN 10 1926

## Rev. S. F. Harris Addresses Elbert County Negroes

ELBERTON, Ga.—The negroes of Elberton and Elbert county celebrated the 62nd anniversary of their emancipation on January 1. The exercises were held in New Era Baptist church under the auspices of the Lincoln Memorial Association, L. H. A. Bell, chairman. Prof. Paul Blackwell acted as master of ceremonies. Dr. K. M. Johnson introduced the speaker of the day Rev. S. F. Harris.

The speaker reviewed the progress of the negro in Africa, Europe and America. The 62 years of economic, religious and educational progress had been marvelous, said he, and proved the possibilities of the race. The negroes' wealth in land holdings bank and bond and insurance companies is estimated at two billion dollars. Said he, this achievement is due to both the friendly attitude of the friends of the race in the south and the growing intelligence and appreciation of the negro of his opportunities and responsibilities of his citizenship.

The speaker made a strong appeal to his people to cultivate inter-racial good will and confidence; to join with his white friends in promoting every civic movement for mutual improvement, assuring them that whenever fitness is manifesting itself the black man is finding recognition. He urged them to educate their children for useful citizenship, and to cultivate higher standards of purity and morals in their home life, saying that there is room enough, tolerance and Christianity enough in our southland for the white man and the black man to serve one another and their God, and thereby make this the brightest and happiest and most progressive spot in America.—Elberton Star.

Durham, N. C. Times

JAN 8 - 1926

## EMANCIPATION MEETING HELD HERE WAS ONE OF THE MOST INSPIRATIONAL EVER TO OCCUR IN THIS PART OF THE STATE

Large Number of Splendid Addresses Which Were Made Thoroughly Enjoyed By the Large Audience Assembled to Attend Proceedings—Mr. R. L. McDougall Elected As President of the Association For the Present Year—Will Get Support.

The Emancipation exercise held here January 1st, was one among the best sessions of the kind that Durham has witnessed in many years. The arrangement of the program by the program committee was a little different from its usual form, in that it arranged for three principal addresses by Mr. James Bailey, Jr., Attorney C. Benj. Curley and Mrs. Minnie S. Pearson. The speeches were of around twenty minutes duration each and were of extremely high quality, especially suited to the occasion.

### Mr. Bailey.

Mr. Bailey, who made the first of the three speeches characterized his speech as the first course of a three course dinner and that his was to be considered as simply an appetizer in the form of soup or cocktail. However, before Mr. Bailey had finished it was found that his course contained some real substantial food. He mentioned many of the achievements and accomplishments of the race since 1863 or '65, and he called attention to the vast field of opportunity open before the younger element of the race and insisted that it is time for us to take new courage and to make good our many opportunities. He quoted Dr. DuBois from the Crisis as well as other scholarly men of our race.

### Mr. Curley

Mr. Curley, who was next on the program made a monster twenty minute speech in which he discussed Dr. DuBois's accounting of the race's progress for 1925. This was of much interest, since it gave out

valuable statistics and information to all and was simplified by the orator until it was, indeed, solid food for that. Mr. Curley is a thinker and scholar of rare ability and he appeared at his best on this occasion.

### Mrs. Pearson

Mrs. Pearson's address was characterized as the dessert of the dinner and it truly was. It took upon it took upon it the form and spirit of an appeal to the conscience of the members of our group to do more for ourselves as a race. She mentioned the vast amount of work being done by the women of N. C., through their various organizations. With reference to Lincoln Hospital she said:

### Lincoln Hospital.

"The Duke Foundation affords us \$1.00 a day, in payment for the charity patients of Lincoln Hospital, on the condition that the City and County give an amount equal to \$1.00 a day for each patient; and that the colored people give .66 cents. In round figures this amounts to \$6,516.00; the colored people are asked to give .66 cents a day for eighteen charity patients, which will amount to approximately \$4,000.00 a year.

The effort is now on to have the colored people effect an Organization, through or by which they can secure this \$4,000.00 a year. This money will take care of the charity cases, which amount to one-third of all the patients in the Hospital. The average cost of a patient in the Hospital is \$2.66 a day, this covers all charges for the patient and all overhead expenses; by overhead expenses, we mean the cost of oper-



ating the entire Hospital a day.  
**I Here Give you a Report of Our  
 Work There For Six Months**  
 No. of operations ..... 595  
 No. of Patients treated out .... 74  
 No. of Births ..... 21  
 No. of Deaths ..... 25  
 Daily average ..... 49 1/2  
 Total cash paid out \$20,563.84.  
 No. of Patients treated first six  
 months 590.

**Nurses Home**  
 Cost \$35,000.00.  
 Furnishings; Piano, Victrola, Bed  
 linen.  
 Old Piano .....  
 Perfect Recreation .....  
 Radio .....

**Reorganization**  
 After a collection was taken to  
 benefit Lincoln Hospital, Mr. W. J.  
 Kennedy, President of the Associa-  
 tion and master of ceremonies, de-  
 clared the office of the president of  
 the association vacant as well as all  
 other offices of the organization.  
 Then Mr. J. M. Avery put in no-  
 mination Mr. Richard L. McDougald  
 as President through 1926 with  
 Prof. E. D. Mickle as vice Pres. No  
 other nominations were made and  
 these gentlemen were elected un-  
 animously. Prof Clyde Winslow  
 was re-elected Secretary and Mr.  
 James H. Bailey, Jr., was elected  
 Treasurer to succeed Mr. Avery who

*Warrenton N.C.*  
*Record*

## Negroes 'Hold Great Celebration On Friday JAN 8 - 1926 -

The most successful Emancipation  
 celebration ever held by the negroes  
 of Warren was observed here last  
 Friday with appropriate exercises in  
 the Court House, which was packed  
 with members of the race from all  
 sections of the county. The cele-  
 bration had been arranged by C. H.  
 Williamson, G. E. Cheek and others.  
 Mayor Frank H. Gibbs welcomed  
 the visitors to Warrenton with ap-  
 propriate remarks. The principal ad-  
 dress of the day was delivered by Dr.  
 Brawley, head of the English depart-  
 ment at Shaw University, a graduate  
 of Harvard, and author of several  
 books. His remarks were based in  
 sound sense and his address deliver-

ed in good style. Resolutions offer-  
 ed by J. L. Bolden of Wise were  
 adopted unanimously. The entire  
 meeting evidenced a progressive  
 spirit.

# Aged Record Of First Emancipation Parade In Norfolk Uncovered

5,000 "Freed Men" Took Part  
 In Great Event of 1863;  
 Names Of Langley And  
 Cross Mentioned.

## PROCESSION ASSEMBLED ON QUEEN STREET

Out of the obscurity of 63 years  
 there came to the Journal and  
 Guide this week through the kind-  
 ness of James M. Harrison, prom-  
 inent local citizen, what is believed  
 to be a genuine original record  
 of the first emancipation celebra-  
 tion held by the colored people of  
 Norfolk, and the minutes of the  
 proceedings leading thereto.

According to the musty record,  
 the event took place on January 1,  
 1863, with more than 5,000 "freed  
 men" participating. The printed  
 story of it is dated April 24, 1863,  
 and signed by George W. Cook,  
 who explains in a footnote that it  
 was drawn up from notes taken by  
 one Rev. George N. Greene, the  
 first missionary to the "freed men"  
 of Norfolk, who witnessed the cele-  
 bration.

The venerable paper, yellowed  
 with the accumulation of the years,  
 is quite well preserved, being torn  
 and tattered only where creased  
 and around its outer edges. Its  
 type is entirely legible, and it  
 bears a good specimen of printing,  
 a kind that might do credit to a  
 number of print shops of modern  
 days. The body type is surround-  
 ed with a flashy border, but not a  
 great deal unlike many seen on  
 later day printing. The whole  
 sheet is about seven inches wide  
 and a foot long. A three-inch  
 margin is between its border and  
 outer edges. The paper appears  
 to have been of excellent stock and  
 with good care will probably sur-  
 vive another half-century. The  
 wording is properly displayed in  
 various type faces according to the  
 required emphasis, just as is done  
 in modern printing.

The antique record, aside from  
 being a curiosity, discloses some  
 choice bits of history relating to  
 Norfolk Negroes. On it are men-  
 tioned the names of William Kil-  
 ing, William Sparrow, William  
 Miller, William Jacobs, William  
 Oliver, Edward Eichelberg, Samuel  
 Boekin, Edward Langley and Rob-  
 ert Cross, all of whom were aids  
 to John Milton, who was chief  
 marshal of the celebration. Five  
 Williams are mentioned, which  
 shows William was a popular name  
 in the stirring pre-Civil war days.

The speeches and prayer, ac-  
 cording to the old record, were in  
 good English, which indicates that  
 there were some fairly well edu-  
 cated Negroes in Norfolk 'fo 'de  
 war. The mammoth parade as-  
 sembled on Queen street and was  
 accompanied by two brass bands,  
 which shows that Queen street al-  
 ways has been the center of the  
 colored section of Norfolk, and  
 that the people here always have  
 had their brass bands.

The celebration was known as  
 the "Freed Men's" Celebration. It  
 was held on January 1, 1863, the  
 very day on which Lincoln's final  
 proclamation was issued. It shows  
 therefore, that the event which the  
 colored citizens celebrated here on  
 the first day of last month with  
 elaborate exercises had its begin-  
 ning not some years after freedom,  
 but on the first day of the first  
 year the Negroes became free. But  
 one might ask, without reference  
 to his history, how was it that  
 these people were able to make so  
 elaborate preparations for the cel-  
 ebration of their liberation on the  
 first day of January, when their  
 freedom did not actually come un-  
 til on the very day the event took  
 place. But, students of history  
 will recall, that Lincoln's prelim-  
 inary proclamation was issued on  
 September 22, 1862, and was pub-  
 lished in the following morning's  
 newspapers, just exactly 11 days  
 before the final proclamation was  
 issued—the Emancipation Procla-  
 mation that the slaves would be  
 declared free on January 1, 1863,  
 provided the rebellious states had  
 not complied with certain condi-

tions. In the intervening 110 days,  
 the slaves were to all intents and  
 purposes virtually free. It was  
 during this period feverish prep-  
 arations were made for the cele-  
 bration of the issuance of the final  
 decree which was to come on the  
 first of January.

In bold face type, the venerable  
 record begins; "The Freed Men's  
 Celebration." In regular type the  
 reading continues; "held in Nor-  
 folk, Jan. 1st, 1863.

"To the Fellows of our Common  
 Sovereign, Greetings;

"In laying this printed notice be-  
 fore you, I seek no other emolu-  
 ment than the favor of God, hav-  
 ing, I trust a heart imbued with a  
 love for suffering humanity thru-  
 out the world.

"He that is a Slave must suffer  
 Slavery, disguised as it may be, is  
 still a bitter cup to drink—and  
 though thousands in all ages have  
 been made to drink of it, still  
 it is none the less bitter on that  
 account.

"But Liberty, gracious Goddess,  
 is thrice sweet, whom all in public  
 and private worship and whose  
 taste is grateful, and ever will be  
 so, 'till nature herself shall change.  
 —(Note)

## Minutes of the Last Meeting

"At a meeting of the "Freed  
 Men" of the City of Norfolk  
 held on the 21st of December last,  
 1862, Brother Charles Gatewood,  
 was called to the chair, and John  
 Milton chosen secretary. Prayer  
 was offered by William Killing,  
 whereupon the chair stated the  
 object of the meeting to be, to  
 make suitable arrangements for a  
 Celebration to be held in Norfolk  
 on the first day of January, 1863.

"The following Preamble and  
 Resolutions were then adopted  
 unanimously:

"Whereas the President of the  
 United States has issued his Pro-  
 clamations declaring all Slaves in the  
 States, and parts of States, then  
 in rebellion against the Govern-  
 ment of the United States to be  
 forever free—

"Therefore resolved that in view  
 of this Proclamation the Chair be  
 and is hereby instructed to appoint  
 a Chief Marshal and ten Aides,  
 whose duty it shall be to assemble  
 the "Freed Men" and make all  
 suitable arrangements for a Grand  
 Celebration, to be held on the first  
 day of Jan'y, 1863—Whereupon the  
 Chair appointed the following per-  
 sons—

II.

for the inclusion of the honor and the  
 need of putting an end to the with-  
 holding of the Declaration's princi-  
 ples from a loyal tenth of the citi-  
 zenry as a part of the observance of  
 the 100th anniversary of the adop-  
 tion of the Constitution, national, state and munic-  
 ipal, and by the people. The two  
 prior occasions are Memorial Day and  
 Peter Salem or Bunke Hill Day, June  
 17.

We urge the race in every speech  
 on those two days to voice the de-  
 mand and make this appeal.

Especially we urge that the demand  
 be made on the 150th anniversary of  
 the Declaration that the President  
 abolish the segregation of Colored fed-  
 eral employees at the national  
 Capitol.



## Sesqui Decorator Is Laura Wheeler

PHILADELPHIA—The Collective Negro Exhibit in the Palace of Agriculture, is rapidly nearing completion. Decoration is now being put on by Laura Wheeler, an artist, who has spent much time abroad in the study of her profession. The scheme is taken from ancient African Art, and will be unique.

The booth of the "Sesqui-Dressmaker's Club" has been worked out under the supervision of Mrs. Fannie Jones, a practical dressmaker and a leader in artistic fashions. The Club consists of persons who have come to put on an exhibition of race efficiency in that line. Cheyney Normal School is featuring the subject of education, particularly as relates to the history of the Quakers in their aid to colored people.

### Medical Exhibit

Among other features developed will be a Medical exhibit in the form of a miniature emergency hospital under the supervision of Dr. John P. Turner. A trained nurse and an interne have been detailed from local hospitals to be in attendance and to attend emergency cases as well as to exhibit hospital achievements of our group.

The Manager of the exhibit, is T. J. Calloway.

ATLANTA, GA., Constitution

MAY 12 1926

Negroes of Georgia

Will Be Represented.

At Sesqui-Centennial

Atlanta negroes will have representation at the Philadelphia sesquicentennial celebration this year, according to V. D. Jenkins, aged and pioneer Atlanta negro, of 124 Crumley street.

Jenkins will head the delegation as the official representation of Georgia negroes, representing all phases of activity in which the negro is engaged, especially big negro schools of the city and state. Subscriptions are being made by various persons and firms to defray expenses of his trip, the latest check being for \$50 from the G. R. Kinney Company, Inc., shoe retailers and manufacturers, of New York.

A letter from the treasurer of the firm was received Tuesday by Jenkins to the effect that the check was being sent from "friends of the colored people of the south, especially of Atlanta."

## Sesqui to Present Negro Pageant

PHILADELPHIA, Pa., May 29. — One of the outstanding events of the Negro participation in the Sesqui-Centennial International Exposition to be held in Philadelphia from June 1 to December 1 will be the presentation of a mammoth pageant, "Loyalty's Gift," on July 12th in the great auditorium. The pageant has a number of striking episodes and is intended to appeal to the human sympathetic understanding of the white group for the Negro. It is a highly dramatic picture of the development of the race, even suggesting by one episode the early Egyptian days and linking the history of the black people with that period.

The Negro spirituals, which appeared in the illustrations of the magazine stories. She will be only truly American folk songs, make drawing and sketches of will form an integral part in the salient features of the Ex-the spectacle which is to be positioned that relate to our presented under the direction group.

"I am trying to have these people use their native creative sense in the pageant to harmonize, to express the music and the rhythm that is peculiarly their own," said Mrs. Norman in explaining the idea of the pageant which she has written.

Every detail of the production is the work of colored people, with the exception of the "Star-Spangled Banner," which brings in the proper patriotic note as a climax. All the scenery is being painted by colored artists working from suggestions made by the director.

Mrs. Norman herself is attracting the favorable attention of all who have met her or observed her work. Her own accomplishments are outstanding. She played the leading woman's role in Eugene O'Neill's play, "All God's Children Got Wings," when it was produced by the Provincetown players in New York last winter. The part was that of "Hattie," the sister to the leading Negro character in the play. One of her greatest accomplishments was as organizer and director of the Play-ers' Guild in New York, a dramatic club planned to stimulate the creative arts among her race.

### COMPOSITE EXHIBIT ARRANGED.

Miss Laura Wheeler has been secured to plan the arrangement of booths and color effects in the Negro collective exhibit in the Building No. 2 of the Sesqui-Centennial. Miss Wheeler has studied in France as well as in this country, and her work has frequently ap-

## NEGROES TO PRESENT "HIAWATHA" AS SESQUI-CENTENNIAL FEATURE

Philadelphia, Pa., May 29.—Sesqui-Centennial Exposition officials directing Negro Participation are developing with great success the details for the production of a cantata with "Hiawatha" for its epic hero. This musical composition was written by Samuel Coleridge Taylor. Taylor's compositions are marked by variety and vigorous originality and even described as possessing tenderness of feeling and by poetic imagination.

The Negro Year Book describes Taylor's works as having "Something of the primitive," wistful quality of the primitive song. His best and most considerable scores are those written for the chorus, and it is by "Hiawatha" he is best known and will be longest remembered. This production has given him distinction and popularity on both sides of the Atlantic.

There has been invited to carry out this program not only a well trained chorus of Negro singers, but also such outstanding artists as Roland Hayes, tenor, Florence Cole Talbert, soprano, and Paul Robeson, baritone. Other singers possessing musical ability and training will be included in the cast.

The production will be staged in the great Municipal Stadium with seating capacity of 100,000 persons. The Stadium lends itself in a very satisfactory way for the full enjoyment of this presentation. Special arrangements have been made for amplifying the voices with the latest devices, so that those present in the audience may enjoy the work of the artists.

### Cuba to Exhibit

Cuba has accepted officially and will display in a pavilion. Cuba also will furnish tropical plants and trees for an outdoor exhibit of horticulture. Haiti and Liberia have accepted officially and details are being worked out by government commissions.

### Ninth Calvary

Director J. C. Asbury, is using every effort to induce the Secretary of War through the President to have the Ninth Calvary with their famous band to come to Philadelphia during the Sesqui Celebration.

### Race Inventions

Models, drawings and charts of the foremost race inventions will be shown as a government exhibit.

### No Discrimination

The Committee on Negro Activities have been assured by Mayor Kendrick and Sesqui Centennial officials that all visitors will be courteously received. All information will be gladly furnished by the Committee on Negro activities, 1201 Spruce Street, Philadelphia, Pa.

## NEGRO EXHIBIT A FEATURE OF SESQUI

Philadelphia, Pa.—The heavy down-pour of rain for the last thirty days has not daunted the many thousands that visit the Sesqui-Centennial International Exposition daily. Many race men and women have registered in the composite section of Negro Activities. There is a steady stream of visitors daily, spending a week or more in seeing this great modern spectacle. The beautiful electrical display at night gives one the impression of being in Fairyland.

The Fisk Quartette, which pleased thousands of visitors visiting the Negro section terminated their stay, but there is a universal request for the return of the quartette. Mrs. Lella Bowe, who read selections from Lawrence Dunbar's works.

The cafeteria, under the direction of the Federation of Women's Clubs, is doing a S.R.O. business. The Diet Kitchen in the Palace of Agriculture is also extensively patronized. Nearly one hundred and fifty cases have been treated in the Emergency Hospital Booth, under the direction of Dr. John P. Turner, the larger number of which were white.

Preparations are under way for the staging of "Hiawatha" at a date to be set later.

Mr. J. C. Asbury, Director of Negro Activities, is planning a Fraternal and Military Day to bring to Philadelphia the famous 15th Regiment of New York. Besides prize drills and athletic exercises, a grand military ball is to be held in the auditorium of the Exposition, which will conclude the program. Reservations for accommodations from all parts of the country are being received daily at headquarters.

Mr. F. Grant Gilmore, chief clerk to

Mr. Asbury, has succeeded Mr. T. J. Calloway, who was Manager of Exhibits. The management requests any information available in securing exhibits along all lines and from any section of the country, including inventions, works of art, historical works, literature, and all lines of Negro development within the last 75 years. Prompt attention will be given the above by addressing all correspondence to Director of Exhibits, Negro Activities, Palace of Agriculture, Sesqui-Centennial International Exposition, Philadelphia, Pa.



(CUT OUT, sign, add sheets of plain paper and get other signers. For use of individuals, churches, fraternal social, civil rights, literary, veteran, military, and civic bodies. Mail to League, on or before June 22. Send to League for petition blanks. All national organizations asked to join in, and all other bodies. N. E. R. L.)



Philadelphia, Pa., May 15—(A. N. P.)—Active preparation is now being made, after months of uncertainty and evasions, for the participation of the Negroes of America in the Sesqui-Centennial celebration to be held in this city from June 1 to December 1. J. C. Asbury, member of the lower house of the Pennsylvania legislature is the chairman of the committee in charge of Negro activities and has been placed in headquarters at 1201 Spruce Street, this city.

Announcements were made during the week, although they came within less than a month of the time for beginning the exercises. The colored people have served to give the colored agencies who sought a chance to place on display in Philadelphia some of the signs of Negro progress some hope that Negro funds and lack of consideration would not force Negroes into making a showing that was a disgrace.

The present plans are not all-inclusive. They provide for exhibits from all kinds of schools, a composite exhibit of Negro activities along educational and industrial lines, and places on the various programs for Negro musical artists and musical aggregation.

In line with white Americans many colored conventions are to be held in the city while the Sesqui exercises are in force, among them being that of the National Medical Association and the Federation of Women's Clubs.

## RACE SESQUI OFFICIAL

**DR. TURNER, RACE PHYSICIAN OF PHILADELPHIA, MADE A MEMBER OF THE SESQUICENTENNIAL BOARD OF DIRECTORS**

Philadelphia, Pa., May 12, 1926.—Mayor Freeland W. Kendrick, the head of the Sesqui-centennial Exposition, has recently appointed to the Sesqui-centennial Board of Directors, a prominent colored physician and surgeon, Dr. John P. Turner. He is a former president of the National Medical Association and surgeon in connection with the Douglass Hospital and has been prominent in civic and professional affairs in Pennsylvania for some years. This appointment has added interest on the part of colored people generally throughout the country and marks additional recognition of the presence of a colored man in American life.

PHILADELPHIA, May 10.—A conference was held at the headquarters of the Committee on Negro Activities of the Sesqui-centennial last Wednesday, attended by Dr. W. E. B. Du Bois of New York, Mr. Francis M. Wood, supervisor of Baltimore colored schools; Professor J. H. Johnson, Downingtown, Pa.; Dr. Leslie P. Hill of Cheyney, Pa.; Mr. S. W. Layten of Philadelphia, Pa.; Mrs. Aaron Malone of the Poro College, F. B. Ransom, manager of the Madam

C. J. Walker Company; Director J. C. Asbury, Assistant to E. T. Atwell, and T. J. Calloway, manager of Negro Exhibits.

Plans for the Exposition were discussed and adopted. These plans include an hourly demonstration, during the life of the Exposition, of the Negroes' skill in agriculture, the arts and crafts, and their progress in church activities, fraternal organizations, social service and business efficiency.

Exhibit space has been set aside for a collective Negro exhibit, totalling 12,000 square feet. It is located in the Liberal Arts Building, which has a floor space of seven and three-quarters acres.

In the same building will be exhibits from Great Britain, Holland, Germany, Austria, Denmark, Hungary and many other foreign governments, as well as collections from the most important lines of industry in this country.

A stage is to be provided for the hourly demonstrations and artistic booths will be arranged for the collective exhibits. The best talent of the race is being engaged to make this the greatest demonstration of racial progress.

Mayor Freeland W. Kendrick, the head of the Sesqui-centennial Exposition, has recently appointed to the Sesqui-centennial Board of Directors Dr. John P. Turner. He is a former president of the National Medical Association and surgeon in connection with the Douglass Hospital and has been prominent in civic and professional affairs in Pennsylvania for several years.

## To Play Part in Sesqui-Centennial

**Contribution of Race to Be Shown at the Exposition**  
—Committee Busy

PHILADELPHIA, May 8.—The Director of Negro Activities, Honorable J. C. Asbury, has just announced the completion of plans for participation in the Sesqui-Centennial International Exposition to be held in Philadelphia this year.

This announcement includes the completion of arrangements for participation of educational institutions and many of

the industrial activities that have been developed by Negroes during the existence of American independence.

In developing this composite exhibit, Mr. Thomas J. Calloway of Maryland, Secretary of the Maryland Interracial Commission, has been secured and has been designated as manager of exhibits of the Negro Activities Committee.

In the units to be collected to tell the story of the Negro's development, various phases of education, industry, music, commerce, manufactures, inventions, literary publications and the activities of religious, fraternal and other organizations will be collected.

The headquarters of the Negro Activities at 1201 Spruce street are alive with a clerical force that is working, receiving and placing details to make this emphasis of the Negro's part in American civilization creditable.

Many conventions have been staged during the Sesqui period. The outstanding one is the Doctors' Convention in August. There will also be congregated here during the season a Federation of Women's Clubs, Annual Recreation School of the Playground and Recreation Association and several group meetings, all of which will bring thousands and thousands of colored citizens from all parts of the country during the months of the Exposition program.

## Story of Negro To Be Told At Exposition

PHILADELPHIA, May 13.—Director of Negro Activities J. C. Asbury has just announced the completion of plans for participation in the Sesqui-Centennial International Exposition to be held in Philadelphia this year.

This announcement includes the completion of arrangements for participation on the part of educational institutions and many of the industrial activities that have been developed by Negroes during the existence of American independence.

In developing this composite exhibit, Mr. Thomas J. Calloway of Maryland, secretary of the Maryland Interracial Commission, has been secured, and has been designated as manager of exhibits of the Negro Activities Committee.

In the units to be collected to tell the story of the Negro's development, various phases of education, industry, music, commerce, manufactures, inventions, literary publications and the activities of religious, fraternal and other organizations will be collected.

The headquarters of the Negro Activities are alive with a clerical force that is working, receiving and placing details to make this emphasis of the Negro's part in American civilization creditable.

# “HIAWATHA” TO BE SONG BY NEGROES AT SESQUICENTENNIAL

**Musical Composition of Samuel Coleridge-Taylor to Be Featured Before Audience of 100,000**

PHILADELPHIA, Pa., May 17.—Sesqui-Centennial Exposition officials directing Negro participation are de-

veloping with great success the details for the production of a cantata with “Hiawatha” for its epic hero. This musical composition was written by Samuel Coleridge-Taylor. Taylor's compositions are marked by variety and vigorous originality, and even described as possessing tenderness of feeling and by poetic imagination.

There has been invited to carry out this program not only a well trained chorus of Negro singers, but also such outstanding artists as Roland Hayes, tenor, Florence Cole Talbert, soprano, and Paul Robeson, baritone. Other singers possessing musical ability and training will be included in the cast.

The production will be staged in the great Municipal Stadium, with seating capacity of 100,000 persons.

Cuba, Haiti and Liberia to Exhibit. Cuba has accepted officially and will display in a pavilion. Haiti and Liberia will also have exhibits. Want Ninth Calvary.

Director J. C. Asbury is using every effort to induce the Secretary of War, through the President, to have the Ninth Calvary with their famous band to come to Philadelphia during the sesqui-centennial celebration.

Models, drawings and charts of the foremost race inventions will be shown as a Government exhibit.

The Committee on Negro Activities have been assured by Mayor Kendrick and Sesqui-Centennial officials that all visitors will be courteously received. All information will be gladly furnished by the Committee on Negro Activities, 1201 Spruce street, Philadelphia, Pa.



# Philadelphia Planning For Race Sesqui Exhibit

12,000 Square Feet Set  
Aside in Liberal Arts  
Building to Depict Prog-  
ress of Negro.

PHILADELPHIA, Pa., May 13.—A conference was held at the headquarters of the Committee on Negro Activities, Sesquicentennial, today, attended by Dr. W. E. B. Du Bois, of New York; Mr. Francis M. Wood, Supervisor of the Baltimore Colored Schools; Prof. J. H. Waring, Jr., Downingtown, Pa.; Dr. Leslie P. Hill, of Cheyney, Pa.; Mrs. S. W. Layten, of Philadelphia, Pa.; Mrs. A. Malone, of the Poro College; F. B. Ranson, manager of the Madam C. J. Walker Company; Director J. C. Asbury, Assistant E. T. Atwell and T. J. Calloway, manager of Negro exhibit.

Plans for the exposition were discussed and adopted. These plans include an hourly demonstration, during the life of the exposition, of the Negroes' skill in agriculture, the arts and crafts, and their progress in church activities, fraternal organizations, social service and business efficiency.

Exhibit space has been set aside for a collective Negro exhibit, totaling 12,000 square feet. It is located in the Liberal Arts Building, which has a floor space of 7 1/4 acres. In the same building will be exhibits from Great Britain, Holland, Germany, Austria, Denmark, Hungary and many other foreign governments, as well as collections from the most important lines of industry in this country. A stage is to be provided for the hourly demonstrations and artistic booths will be arranged for the collective exhibits. The best talent of the race is being engaged to make this the greatest demonstration of racial progress.

The teacher of blacksmithing and some of his pupils of the Downingtown Industrial School are arranging to have forges, anvils, and other tools for metal working, and to actually do metal work each morning from 9 to 10 o'clock. In connection with this demonstration, by the use of graphs and illustrations, the story will be told of the historical fact that the first knowledge in the use of metals came from the African people.

## Negro on Sesqui Board

Mayor W. Freeland Kendrick, the head of the Sesquicentennial Exposition, has recently appointed to the Sesquicentennial Board of Directors a prominent Negro physician and

surgeon, Dr. John P. Turner. He is a former president of the National Medical Association and surgeon in connection with the Douglass Hospital and has been prominent in civic and professional affairs in Pennsylvania for some years. This appointment has added new interest and enthusiasm on the part of colored people generally throughout the country and marks additional recognition of the presence of a colored man in American life.

## PLAN TO SHOW EXHIBITS OF RACE ADVANCE

## Complete Details for Sesquicentennial

Officials in charge of the celebration to be held in Philadelphia this summer in honor of the anniversary of the signing of the Declaration of Independence are busy planning the share which the Race will have in the mammoth Sesquicentennial exposition. A special committee on Race participation has been announced and already plans have been completed for the production of the well known song cantata, "Hiawatha."

This musical composition was written by Samuel Coleridge-Taylor, whose compositions are marked by variety, vigorous originality and poetic imagination. His best scores are those written for the chorus, and it is by "Hiawatha" he will be longest remembered.

To carry out this program not only a chorus of Race singers and also such outstanding artists as Roland Hayes, tenor; Florence Cole Talbert, soprano, and Paul Robeson, baritone, have been invited. The production will be staged in the Municipal stadium with seating capacity of 100,000 persons. Special arrangements have been made for amplifying the voices with the latest devices.

Cuba has accepted officially an invitation to exhibit in a pavilion. Cuba also will furnish tropical plants and trees for an outdoor exhibit of horticulture. Haiti and Liberia have accepted officially and details are being worked out by government commissions. Director J. C. Asbury is using

every effort to induce the secretary of war through the president to have the Ninth cavalry with its famous band to come to Philadelphia during the celebration.

Models, drawings and charts of the foremost Race inventions will be shown as a government exhibit.

The committee has been assured by Mayor Kendrick and sesquicentennial officials that all visitors will be courteously received. All information will be gladly furnished by the committee on Negro activities, 1201 Spruce St., Philadelphia.

## THE SESQUI-CENTENNIAL OPENS

On last Tuesday, June 1, the exposition celebrating the One Hundred and Fiftieth Anniversary of the Declaration of Independence was formally opened. Dignitaries from all over the world were here. An auspicious occasion it was.

Of course this exposition like most of its predecessors, is not yet completed. It will be about July 4th before every thing will be in first-class order. Then will be the time to come. August and September will be ideal months to visit. In August the National Negro Medical, the National Negro Press Association and various other organizations will meet here. In September the Business Association, the Negro Bankers of America will meet. The African Methodists of Philadelphia and vicinity are planning a great celebration at that time. These things will of course add interest to our people. But whether they are held or not the exposition should command the attention of every thoughtful citizen who should lay aside some money to visit Philadelphia and the Sesqui-Centennial Exposition some time between now and Christmas. It will be a worthwhile investment.

# SESQUI-CENTENNIAL TO PRESENT RACE PAGEANT

PHILADELPHIA, Pa., June 3.—One of the outstanding events of the Negro participation in the Sesqui-Centennial International Exposition to be held in Philadelphia from June 1 to December 1, will be the presentation of a mammoth pageant, "Loyalty's Gift," on July 12th in the great auditorium. The pageant has a number of striking episodes and is intended to appeal to the human sympathetic understanding of the white group for the Negro. It is a highly dramatic picture of the development of the race, even suggesting by one episode the early Egyptian days and linking the history of the black people with that period.

The Negro spirituals, which are being recognized as the only truly American folk songs, will form an integral part in the spectacle which is to be presented under the direction of Mrs. Dora Cole Norman, widely known colored drama director.

"I am trying to have these people use their native creative sense in the pageant, to harmonize, to express the music and the rhythm that is peculiarly their own," said Mrs. Norman in explaining the idea of the pageant which she has written.

Every detail of the production is the work of colored people, with the exception of the "Star Spangled Banner," which brings in the proper patriotic note as a climax. All the scenery is being painted by colored artists working from suggestions made by the director. Mrs. Norman herself is attracting the favorable attention of all who have met her or observed her work. Her own accomplishments are outstanding. She played the leading colored woman's role in Eugene O'Neill's play, "All God's Chillen Got Wings," when it was produced by the Provincetown players in New York last winter. The part was that of "Hattie," the sister to the leading Negro character in the play. One of her greatest accomplishments was as organizer and director of the Players' Guild in New York, a dramatic club planned to stimulate the creative arts among her race.

Composite Exhibit Arranged  
Miss Laura Wheeler has been secured to plan the arrangement of booths and color effects in the Negro collective exhibit in the building No. 2 of the Sesqui-Centennial.

Miss Wheeler has studied in France as well as in this country, and her work has frequently appeared in the illustrations of magazine stories. She will make drawings and sketches of the salient features of the exposition that relate to our group.

The medical division of the Negro participation at the exposition will be under the direction of Dr. John P. Turner, assisted by Miss Imogene Howard, and a group of physicians and trained nurses. A clinic will be conducted during the exposition.

Commercial education is being featured under the direction of Miss M. J. Derrick, daughter of the late Bishop Derrick, who conducts a school for business in the city of Philadelphia. A particularly interesting display of the work being done by the organizations in social service is being developed by Forrester B. Washington. The social entertainment of prominent visitors to the Sesqui-Centennial is being arranged by Miss Clara M. Lewis, Mrs. Lena Trent Gordon and Forrester B. Washington. The organization is known as the "William Penn Hosts."



# Emancipation Celebrations. 1927

Birmingham, Ala., News

DEC 31 1927

## NEGRO PROGRAM

Emancipation Proclamation Anniversary To Be Observed At St. Paul's

An emancipation program will be observed by negroes of Birmingham Sunday, in St. Paul's Methodist Church, at Fifteenth Street and Sixth Avenue, North, beginning at 2:30 p.m.

The occasion will be the anniversary of the issuance of the proclamation of emancipation by President Lincoln. A program of songs, prayers and addresses has been arranged.

Spartanburg, S. C., Journal

DEC 28 1927

## EMANCIPATION OF NEGRO WILL BE CELEBRATED

Parade and Speaking to  
Feature Annual Event  
Here Next Monday.

## SCHOOLS TO TAKE PART

Extensive preparations for the celebration of the day of emancipation, Monday, January 2, are being made by the Negroes of Spartanburg, in which the colored people of the city and county will participate. One of the principal features of the day will be a parade which will form on one of the principal streets of the city and move through the main part of town.

The parade will be made up of Negro business men and women, farmers, mechanics of various trades, school children of both the city and county and as many of the ex-slaves living in the city and county who are not prevented by their infirmities from attending. The latter will be the honored guests of the officials in charge of the emancipation celebration.

Rev. Sims to Speak.

Rev. D. H. Sims, president of Allen university, has been secured as the principal orator of the day. The exercises for the day will be

held at the Mount Moriah Baptist church. Ed. Davis' band, of Columbia, has been secured for the occasion and will give a concert at night at the Silver Hill church as a part of the day's program.

The parade will form at 10:30 o'clock at the intersection of West Main and Thompson streets. Art Martin will be the chief marshal and commanding a group of horse guards will lead the parade, the formation of which is announced as follows:

Ed. Davis band; ex-slaves; ministers of the city and county, business men and women of the city and county, skilled mechanics of the various trades, artisans, laborers and workers of the various occupations, schools of the city and county under the direction of their principals and teachers.

### Children to Have Part.

The school children will parade in the following order: Cummings Street high school, commanded by Prof. P. G. Brewton; Dean Street school, commanded by Prof. R. M. Alexander; Highland school, commanded by Prof. W. A. Neal; Carrier Street school, commanded by Prof. C. C. Woodson; Cedar Hill academy, commanded by Prof. Chick; Episcopal Mission school, commanded by Rev. Simpkins, principal; Presbyterian school, Rev. McFadden, principal; Lutheran school, Rev. Roberts, principal, followed by the various schools of the county led by the Lib-Dra-White school.

The line of march will extend east on Main street to Liberty and south on the latter street to the Mt. Moriah church where the exercises for the day will be held.

Moving pictures of the parade will be made and later exhibited in the church and schools of the city.

While the emancipation celebration is entirely in the hands of the Negroes, it is supported and encouraged by the white citizens of the city and county.

*Tarpon Springs  
Fla. Leader*

DEC 30 1927

## EMANCIPATION DAY TO BE OBSERVED BY COLORED POPULACE

Emancipation Day will be observed by the colored people of Tarpon Springs, as has been their custom for several years, with a procession and exercises. New Year's Day is Emancipation Day,

and is the one day of the year that the darkies make great preparations for.

A parade, headed by Wash McIntosh, who has led these parades for years, will open the day's festivities. It will form at Eagle and Pine streets at one o'clock Monday afternoon. Marching up Eagle street, the procession will go over Orange street to Spring boulevard, thence to Tarpon avenue, Safford avenue, Lake street to the colored school.

All the colored lodges, church and school organizations will have a place in the parade, and a float with a union chorus will add a note of music. The marching music this year will be confined to drums, as it was impossible to procure a band, the committee states.

Speaking at the colored school will be in charge of Smith Battle, chairman of the day, and Malachi Wilson, of the colored church will give the address.



# Emancipation Celebrations - 1927

**JOURNAL  
DALLAS, TEX.**

*new*  
**JUN 17 1927**

## Thousands of Negroes Coming to Dallas for Emancipation Holiday

"Deep Ellum," Fair Park, Riverside Park and Roosevelt Park in South Dallas, will be scenes of much colorful celebration Saturday, Sunday and Monday when Dallas negroes observe the birthday of their forefather's and foremothers' freedom from slavery.

June 19 falls on Sunday and after hesitating whether to observe the day on Saturday or Monday, leaders decided to celebrate all three days.

Fifty thousand negroes, including delegations from surrounding cities and as far away as Wichita Falls and Kansas City, are expected to storm the places of amusement afforded by the various celebration centers. Notice has been received that about 500 are coming from Kansas City. Fifteen hundred are expected from Wichita Falls.

The celebration will be officially opened with a parade starting Saturday noon at "the tracks" and terminating at Hall street and Ross avenue. Three baseball games are scheduled for the period of celebration. A game each of the three days will be played between the Dallas Black Giants and the Wichita Falls Black Spudders at Riverside Park.

**JOPLIN, MO.**

*Slater*  
**AUG 5 1927**  
**EMANCIPATION DAY IS  
CELEBRATED BY NEGROES**

Negroes from over the district, and from Kansas City and other northern points, gathered at Ewert park for negroes yesterday for an annual Emancipation day celebration.

The ceremonies began with a parade through the business district at 2 o'clock, headed by a negro band from Pittsburg. The parade formed at the park and marched down School street to Third street and west to Main street. The line of march then led south on Main street to Seventh street and east to

the park.

A baseball game between the Kansas City Royals and the Joplin Night Owls was a feature of the afternoon program at Miners park, while at Ewert park there were various swimming contests.

The night was devoted to speech-making and dancing.

**JOPLIN, MO.**

*Slater*  
**JUL 31 1927**

## EMANCIPATION DAY TO BE OBSERVED AUGUST 4

Negroes of Joplin and the district will observe Emancipation day, Thursday, August 4, with a big celebration at Ewert park, Joplin's municipal park for negroes.

With the assistance of park officials and the Chamber of Commerce, the negroes have planned an all-day affair, featured by a picnic and barbecue at the park. Arrangements have been made for operation of an excursion train to Joplin from Kansas City for the event.

A parade, headed by a band from Pittsburg, will be staged in the downtown district at 2 o'clock Thursday afternoon. Three orchestras will furnish music for dancing at the park.

There will be a swimming contest in the park pool and other entertainment features during the afternoon. Congressman Joe J. Manlove will deliver an address in the park pavilion at 7 o'clock at night.

**DEMOCRAT**

*Woodland - Cal*  
**DEC 29 1927**  
**COLORED PEOPLE  
HELP CELEBRATE  
THEIR FREEDOM**

Many colored residents of this community are planning on attending the annual entertainment and ball sponsored by colored residents of Marys-

ville in celebration of the issuance of the emancipation proclamation by President Lincoln January 1, 1863.

The event will be held in Marysville on New Year's night and will be attended by delegations from all parts of Northern California, as well as from the bay region.

An elaborate program has been prepared for the occasion.

*Waycross, Ga. Journal Herald*  
**DEC 30 1926**

## EMANCIPATION DAY PROGRAM

Parade Here Saturday, January 1.

### NEGRO PROGRAM

**A. H. Hinesman, President of  
the Association.**

The negroes of Waycross are making elaborate preparations for the celebration of Emancipation Day, Saturday, January 1.

A. H. Hinesman, president of the Emancipation Association, has announced the following program which will begin at eleven a. m.; Scripture reading, Rev. Arline; Prayer, Rev. L. M. Parker; Reading of Proclamation, Leona Fillmore; Introduction of speaker, Dr. J. J. Greagh; Address, Prof. H. A. Hunt of Fort Valley.

The annual parade will begin at Mt. Zion church and pass down State, Tebeau, Jane, Plant avenue, Gilmore, Reynolds, Wilkerson and Knight avenue to the Antioch Baptist church.

The committee in charge of arrangements is composed of J. C. McGraw, W. M. Gibson and F. M. Lester.

**AUGUSTA, GA.**

*Chronicle*  
**JAN 2 1927**

## NEGROES OF AUGUSTA OBSERVE EMANCIPATION DAY WITH CELEBRATION

By J. C. MARDENBOROUGH

Every year the colored people of this community, along with other members of their race throughout the United States, celebrate in some fitting way January 1, which to them is Emancipation day and marks the day when reason and right became brothers once for all. One of the fourteen million colored people in this country, every one regards this day as one sacred by reason of the fact; the freedom which they now enjoy began January 1, 1863. Overflowing with gratitude, every colored person possessed with right-mindedness puts aside everything else on Emancipation day. At some church or other public building thousands of colored people gather where an address is delivered by a noted speaker who speaks on some phase of the life of colored people in America.

In this community yesterday the Emancipation celebration was had by the Lincoln league, of which Julian Collins is president. The first part of the day's program was a parade of automobiles owned by colored people and led by the Paine college band, American band and Knights of Pythias uniform rank.

The address was delivered by Rev. Ross, of Savannah, Ga. More than 3,000 persons heard the address. Rev. Ross is a forceful speaker and delivered a telling argument. The fact that he has the highest ideals of fine, clean, strong manhood made his address all the more pleasing. He was eloquent without being declamatory. In speaking of the spirit of Lincoln he stressed the fact that Lincoln was a world citizen. He grew powerfully eloquent when he referred to the fact that Lincoln did as much for the white world as he did for the colored people when he signed the emancipation proclamation.

All in all it was a great day and President Collins along with the other officers deserve the thanks of the community. The Lincoln league deserves the support of every thoughtful citizen. Year after year the league has been able to keep alive this great day. Every citizen should be a member if he thinks he deserves the freedom he now enjoys. Again let us thank President Collins and the other members of the Lincoln league.



SAVANNAH, GA.,

DEC 31 1927

## EMANCIPATION DAY

Negroes to Celebrate Tomorrow  
With Parade.

Tomorrow the negroes of Savannah will celebrate the anniversary of the emancipation proclamation with a large parade down West Broad street and in Yamacraw and a public speaking at the Second Baptist colored church. Approximately 1,000 people will be in the parade, composed of the uniform rank of the Knights of Pythias and Knights of Damon, several other clubs, women's organizations and automobiles carrying individuals.

The parade will form at West Broad and Gwinnett streets at 10 o'clock and march north on West Broad. It will wind through Yamacraw and end at the church at Houston and President streets. The speaking will begin at 11:30 o'clock. Rev. L. M. Glenn, pastor of the First Bryan Baptist church, will be the speaker. John S. Delaware will act as maste of ceremonies. Julius Maxwell will be marshal of the parade.

SAVANNAH, GA. NEWS

JAN 2 1927

## NEGROES PARADE FOR EMANCIPATION

Orderly and Long Parade on  
New Year's Day

Negroes of the city held an emancipation Day parade yesterday morning in which a large number were in line.

The line of march included West Broad and Bull streets and three bands were in the line of march. Paraders were the negro fraternal and social orders in uniform, the uniform rank of the fraternal orders carrying swords. There was a long line of automobiles behind the marchers, occupied by members of various negro organizations. There were also numerous aides on horseback with a mounted marshal and his staff.

The parade was very orderly and well conducted and many white people stopped to view it. The colors of the organization were grouped.

SUN

Durham - N.C.

JAN 2 1927

## Emancipation Day Celebrated Here By Negro Leaders

The negroes of Durham yesterday morning at 11 o'clock held their annual emancipation day celebration, in commemoration of President Lincoln's proclamation abolishing slavery which was issued 62 years ago. The event had added interest because C. C. Spaulding, president of the North Carolina Mutual Life Insurance company was awarded the prize of \$400 offered each year for the greatest business achievement made by a member of the negro race. The medal and the cash prize were presented by Mayor J. M. Manning.

The program was held in the auditorium of the Hillside Park school, and was presided over by W. G. Pearson, principal of the school. The principal address was made Dr. James E. Shepard, president of the North Carolina College for Negroes, and one of the country's leading negro educators. The emancipation proclamation was read to the auditorium packed with negroes by Besie Gilmer, grand treasurer of the Royal Knights of King David.

## THE EMANCIPATION PROGRAM AND THE NEGRO

Emancipation programs carried out in several sections of the city indicate the usual crop of speeches for the season.

The progress of the Negro has become a pronounced fact and some method of celebrating it in keeping with its significance would be an encouraging feature of these celebrations.

Those organizations that have the fostering of these celebrations as their purpose seem to find it difficult to pitch their activities on a scale that will carry beyond their immediate association. This confines the celebration to spots and the benefits of it to the few of their following who respond out of personal interest in the leadership of the association.

In the glow of a brilliant future, we see no reason why an honest effort to let the dark past be buried and forgotten should not occupy the sincere efforts of the Negro.

There are sixty-one years of progress that represent the actual trial of race integrity.

The balance is in on the side of economic and educational increases. This balance represents the normal results of conditions controlled by all agencies, and the results of some intensive activity on the part of the Negro himself.

The figures are available to show that, in 61 years, home owning has increased 5833.3 per cent; farms operated by Negroes, 5000 per cent; business conditions 3333.3 per cent; accumulated wealth 10,000 per cent; col-

leges and normal schools, 3333.3 per cent; public schools for Negroes 2150 per cent; teachers, 8000 per cent; annual expenditures for Negro education, 5285.7 per cent; number of churches, 67,142.7 per cent; value of church property, 6666.6 per cent; number of church communicants, 833.3 per cent.

These percentage increases, based on figures taken from the Negro Year Book, show an average yearly increase of 95.6 per cent in home owning; 83.1 per cent in farms operated by Negroes; 546.4 per cent in business conditions; 164 per cent in accumulated wealth; 54.6 per cent in colleges and normal schools; 33.6 per cent in public schools; 131 per cent in number of teachers; 86.6 per cent increase in annual expenditures for Negro education; 1100.7 per cent in number of churches; 109.3 per cent value in church property; number of communicants, 10.4 per cent.

Any doubt as to the correctness of these figures might raise at once the question of the availability of the records from which they are compiled. But it seems that there could be less doubt about the correctness of the figures given in regard to religious progress than those from any other source, since Negro church records are entirely accessible for the purposes of any authentic compilation on Negro progress.

Assuming this to be true, an important deduction in regard to religious progress as compared with economic and educational progress proves the reverse of what is the popular notion in regard to religious progress.

The average annual percentage of increase in number of churches is by far the largest, 110.7 per cent; the annual average increase of church communicants is by far the smallest, 10.4 per cent.

In other words, the average annual percentage of increase of church communicants in 61 years is just 1-10 of the average annual increase in the value of church property and just 1-100 of the average annual increase of the number of churches. To show religious progress in terms of figures, these three annual percentage averages should come closer together.

It means that the number of churches has increased much out of proportion to the increase of the number of communicants, while their increase in value, controlled by conditions economic rather than religious, shows a normal rate comparable with increases along all other lines.

From this, it seems that we shall have to go elsewhere than to our records to prove our claim to wonderful religious progress.

On the basis of the figures given at the emancipation, 600,000 communicants out of 4,000,000 Negroes, 14.1 per cent, were church communicants. On the basis of the figures now given, 5,000,000 communicants out of 15,000,000 Negroes, only 33 1-3 per cent, are communicants.

Some means of getting these facts to the public in an objective way would get a general response to the efforts at celebration such as might give it larger significance. On the other hand, to acquire the services of some man of outstanding accomplishments and ability would add much to the means of making it general and enthusiastic.

The amount of money necessary to do this would be quite as inconsequential as it is already, and it would be easily available when the various interests are pooled.

It is not the dark past that we should brood over, but the wonderful future in which we should glory.



# EMANCIPATION CELEBRATION ATTRACTS VERY LARGE CROWD

The Emancipation day celebration held Saturday was the means of attracting a large crowds both on the streets and at the church. Despite the crisp coldness of the day the various organizations turned out in large numbers, though the parade was, perhaps, not as spectacular as those of former years. The day's celebration was begun with a parade which got off from West Broad and Gwinnet streets and about eleven o'clock and wended its way on West Broad street, then through Yamacraw to Bay and across town to the Second Baptist church.

The parade was headed by Capt Julius Maxwell who served as chief marshal, riding just in front of Col. M. W. Bryan of the First Regiment of the Uniform Rank, Knight of Pythias, with his staff of officers. Next came Major R. A. Hill in command of the First Battalion of the regiment, com-

posed of Feay, Joshua and Royall companies. The regiment was headed by its regimental band. A detachment from Victory Post, World War Veterans, under command of Capt. Steadman, was sandwiched in between the first and second battalions of Knights, the latter being composed of Chatham, Bruce and Hercules companies, under command of Major A. D. Monroe. The First Regiment, Knights of Damon, under Col. R. G. Johnson, came next, followed by Feay company drill corps with Weldon Lodge of Elks in the rear. Following these came the Benevolent Brotherhood Union and the Young Adelpia Aid and Social Club. Weldon Lodge band headed the second division of the parade, composed of Allen Life Guards, the American Woodmen's women drill corps and the South Carolina Benevolent Association. This division was in charge of Assistant Marshal Robbie Robinson. The last division, conveyed in automobiles, was made up of the Emancipation Association, the Y. G. E. Aid and Social Club, the Ladies' Industrial Aid and Social Club, the Imperial Aid and Social Club and its ladies' branch, the Mutual Protective Association, the Knights of Labor, the Winnie Winkles, the Georgia Home Boys, Silver Eagle Aid and Social Club and the Standard Aid and Social Club.

The exercises at the church were very interesting and all the participants acquitted themselves well. The principal address was delivered by the Rev. Lawrence M. Glenn, pastor of the First Bryan Baptist church, who in a most fitting and impressive manner rehearsed the accomplishments of the Negro from the days of slavery up to the present time. Mr. John S. Delaware was master of ceremonies.

JOURNAL  
DALLAS, TEX.

JUN 19 1927

## Negroes Start One Day Early in Celebrating "Juneteenth" Holiday

Dallas negroes, along with thousands of others of their race throughout Texas, will celebrate "Juneteenth" Sunday, with many of them carrying forward the celebration through Monday. The day is the official anniversary of June 19, 1865, when a Northern General, after landing at Galveston, formally proclaimed emancipation throughout the State.

The event was warmed Saturday with a mammoth parade of negro fraternal organizations, beginning at the Pythian Temple on Elm street and ending up at the Colored Elks' Club. An all-day barbecue was also held at the Negro Country Club.

More than six hundred negro Elks from Kansas City will arrive Sunday for a one-day excursion here and will be entertained at the

North Dallas Colored Club during the evening. Baseball games between the Black Giants and the Black Spudders will be played Sunday and Monday.

Mayor R. E. Burt is on the program for a celebration to be given by negro residents of East Dallas at 4 p. m. Monday at the Mount Calvary Baptist Church, Forney avenue and Caldwell street. He will make an address following music by a choir of 100. The Rev. William Johnson will introduce the Mayor.

NEWS  
OMAHA, NEB.  
SEP 9 1927

## Negro Holiday Monday.

Mayor Dahlman Friday morning issued a proclamation declaring next Monday a holiday for the Negro population of Omaha. That day has been set aside for their annual Emancipation day program at Krug park.

JAN 1 - 1927

## EMANCIPATION DAY

### CELEBRATION.

This was Emancipation Day and a splendid celebration of the day was held by the colored Emancipation League of this city. A parade was started this morning at about 12:30 o'clock and continued for a few minutes. It embodied representations of the various schools, societies, trades, etc., and there were some very good floats and clever representations.

The exercises were held immediately afterward at the First African Baptist church where an extensive program had been arranged. A representative from Morehouse College in Atlanta, was the chief speaker, with Professor Williams of the Boston schools, which school was also represented in the floats and on the program.

## Emancipation Ass'n Elects Officers

The Norfolk Emancipation Association held its first meeting Monday night, October 3, at the Red Men's Hall, Olney road, to make preparation for the annual celebration January 1, 1928. In the absence of the president, Captain George S. Wilson, who is sick, Mrs. Nellie Dillard, first vice president, presided. Thirty-two organizations were represented through 96 delegates. Many of the old delegates were returned by their organizations and a number of new delegates appeared.

After remarks by several of those present, the Association elected Mr. J. E. Bright, temporary chairman and Mrs. Mary E. Gordon, temporary secretary, with the following officers: President, G. W. Giddings; first vice president, Mrs. Nellie Dillard; second vice president, Mrs. Classie Bright; financial secretary, Mrs. Esther E. A. White; recording secretary, Mrs. Mary E. Gordon; treasurer, Thoman Clark; chaplain, Com. C. E. Garner; sergeant-at-arms, Mr. C. H. Miller; guard, J. E. Dortch; reporter, J. W. Pitts and chief marshal, William Brickhouse.

TIMES  
RALEIGH, N. C.

JAN 3 1927

## DEMANDS PLACE FOR NEGRO RACE IN GOVERNMENT

Declaring that there is a tendency being shown by State and Federal government to eliminate the negro from the government of the country of which he forms one-ninth of the population, Bishop L. W. Kyle, of Winston-Salem, of the African Methodist Episcopal church in an address at the annual Emancipation Day exercises at the negro First Baptist church Saturday, made a demand for the full-fledged right of the ballot and a place in the government of the country.

"If it's fair for the foreign born, who have done little for their country, is it not right that we should be also given the right of citizenship?" he asked.

A feature of the exercises was the presentation to Max Yeagen, graduate of Shaw University, who has been for several years engaged in Y. M. C. A. work in Africa, a gold medal and check for \$400, the Harmon award for distinguished services in religious work. The presentation was made by Prof. Benjamin

Brawley, of Shaw University, who praised the work of Superintendent A. T. Allen, of the State Department of Education Prof. N. C. Newbold, head of the division of negro education, and Superintendent H. F. Srygley, of the Raleigh Public Schools, who he declared, are doing much for negro education.

Winchester  
Linn. Herald

AUG 4 1927

## Plans Complete for Negro Celebration

Plans for the Emancipation celebration to be held at the Franklin County Fair Grounds, Monday, August 8, are complete and everything is in readiness for a day of pleasure and amusement for the colored people of this and nearby towns.

The celebration is sponsored by the First Baptist church, colored, of Winchester. Through the efforts of the pastor, Rev. Joseph W. Whitfield, a number of attractive prizes for athletic events on the program have been contributed by merchants and business firms of Winchester. In addition to those listed on the circulars now being distributed, are donations from W. D. Krauth of the Crystal Ice Co., and from Joe Davis.

From the opening of the gates at seven o'clock, until the closing hour at night there will be a varied program of amusement, speaking and band music. The band from the Orphans' Home in Nashville has been secured for the celebration, a ball game arranged for the afternoon, athletic stunts, a barbecue and other things to make the day one of real fun and pleasure.



# TALK THAT KEEPS ALIVE OLD EMPHASIS ON NEGRO SLAVERY

Bishop L. W. Kyle, of the A. M. E. Church, who spoke at the Emancipation Day exercises in Raleigh at the negro First Baptist Church, talked like a member of his race who still holds the slave complex. Denouncing what he termed a tendency on the part of State and National governments to eliminate the negro, who comprises one-tenth the population, the Bishop urged on his audience the right of the race to citizenship, the full use of the ballot, and place in official life.

This is mere revival of the old half-baked aspiration, resentment and ill-formed notion of revenge which characterized the negro agitator of a generation ago. It is the survival of the first idea of all resentful slaves of authority as emphasis to freedom. It was resisted in the South when it was attempted as a penalty of war, and it has since been repudiated not only in the country at large but by all those negroes who have justified their life and development the real freedom to work out their own salvation.

Why should a race whose numbers comprise one-tenth the population of the country imagine that it is entitled to rule over the majority from whom it derives its charter of freedom? Certainly it is entitled to no such dominating representation in the North and West, where its proportion to the citizenship is far less than the one-tenth mentioned. It has even less right to expect to dominate in the South, where the question of its freedom was accompanied by a war which for decades ruined and impoverished the whites. The negro has, by virtue of the Fourteenth and Fifteenth Amendments to the Constitution, the right to the full and free exercise of the ballot, but if it be denied him it is because no constitutional amendment is effective which runs counter to public opinion. Men like Bishop Kyle voice for their race its own weakest and most weakening sentiment.

The negro as a race, the foreign-born as an element, the white man as a race have no right of participation in government in the United States, as such. Foreign born have risen to high place. Foreign born are denied right to the highest place by the Constitution. If a Chinaman or a Japanese has ever been elevated to public office, we do not remember the circumstance. Governing and participating in government remain a privilege requiring a grant. They are not things to be acquired by refinement of logic or persuasion.

In the cases in which it has been tried the negro in government, outside of special duties connected with his own race, has proved an unqualified failure. It is the best proof that the negro is really free, that he has in most cases centered his atten-

tion on acquiring those things for himself which are to be had by his own efforts. Agitation such as that voiced by this bishop serves merely to keep alive a heredity of resentment that was always more or less artificial, and which the negro of the better class has practically forgotten.

There are no slave negroes left, except as they are to forge for themselves new chains.

**JOURNAL**  
TOPEKA, KANS.  
AUG 4 1927

## Negroes Celebrate Freedom.

Hutchinson, Kan., Aug. 4 (AP)—Negroes from over Kansas assembled here today to celebrate the emancipation of their race from slavery with a parade, barbecue and street dance. Ambrose P. Woodard, negro attorney of Wichita, was the principal speaker.

Have you tried the meals at the Hotel Kansan? Luncheon fifty cents, dinner one dollar—now declared to be the most attractive service in Topeka.

## Emancipation Day In Texas

Every year the 19th of June is looked forward to with great expectation by the Negroes in Texas, as Emancipation Day. But does it ever occur to the masses of our people as to why this date is observed instead of the 1st of January, the date on which the slaves throughout the country were declared to be free? On this date the Emancipation Proclamation went into effect, and was supposed to become effective throughout the country.

But as one historian has said, "Mr. Lincoln's emancipation did not extend far enough." Not only were the Negroes in Texas unaffected, but in Maryland, Missouri, Kentucky and the Indian Territory, as well as in some localities of other seceded states, the slaves were deprived of the boon of freedom for some time after the proclamation.

However, on June 19th, 1865, General Gordon Granger of the Federal army assumed military control over Texas. From his headquarters at Galveston a proclamation was issued to the effect that all acts of the Governor and the legislators since the secession was illegitimate. He also issued orders that all officers and soldiers of the Confederacy and the state to repair at designated places to be paroled. On the same date he also declared the Negroes throughout the state to be free. Because of this declaration which marked the beginning of actual freedom for the Negroes of Texas, the Negroes of this

state have since celebrated the 19th of June as Emancipation Day.

In spite of the variations of date and other circumstances surrounding the emancipation of the Negroes in different sections of the country, the occasion implies the same significance.

Undoubtedly, many of our best thinking men and women view our emancipation celebrations with disfavor. It is only fitting, however, that this occasion be observed as one of the episodes of our somewhat evolutionary development as a race. Our emancipation day is significant because it is symbolic of the depths from which we have come, and should not be regarded as emblematic of the degradation to which our ancestors have been submitted.

**ENQUIRER**  
CINCINNATI, O.

SEP 23 1927

## TRIBUTE

## Paid To Emancipator

At Negro Outing—Race Has Made  
Remarkable Progress in 65  
Years, Mayor Says.

Sixty-five years ago yesterday, a tall, gaunt man in Washington, calm in the midst of burning partisan fevers, gave to the country and to the world the preliminary proclamation that gave the negro the opportunity to begin, in his own right, the long upward climb to civilization. And yesterday at the Cincinnati Zoo 3,000 negroes gathered from the states of Ohio, Indiana and Kentucky, paid tribute to the man, and retraced in speech the upward steps of the negro race during the last 65 years.

The day was Emancipation Day, celebrated by negroes the country over, as the day of the issuance of the Emancipation Proclamation by Abraham Lincoln.

Yesterday was given over to the celebration of the holiday by Cincinnati negroes and their visitors. The day was begun with a gayly decorated parade through the downtown streets and finished with a program of speaking and entertainment at the Zoo.

Education, thrift and patience must be inculcated in the negro race if further progress is to be made, Mayor Murray Seasongood, one of the principal speakers yesterday afternoon, counseled.

"I love and revere the character of the Great Emancipator, as you do, and were he still here, I think that he would counsel you to have patience.

Sixty-five years is not long in the life of a race and your race has made remarkable progress in that time," Mayor Seasongood said.

"Next you should practice the habit of thrift, because thrift is mental discipline. Finally you should take advantage of the opportunities that are offered you here for education. Education will develop leaders of your race."

The Mayor also reviewed the negro recreation work in the city, and expressed the opinion that the proposed extension of its facilities would do a great deal toward stamping out crime among the colored population of the city.

The program was given under the auspices of the F. A. M. and the Ancient United Knights and Daughters of Africa. Speakers included: William H. Fields, National Grand Marshal; F. D. Davis, Secretary and Treasurer, and Howard T. Greer, Grand Master F. A. M.

A drill and a sham battle by Company G, Three Hundred and Seventy-second Infantry, O. N. G., was a feature of the afternoon program. A pageant by the African United Knights and the Daughters of Africa Choir was presented at 7:30 and dancing concluded the program.

The parade, containing 100 or more decorated automobiles, Company G and several uniformed orders, formed yesterday morning at Sixth and Mound streets and paraded for an hour through the colored section of the downtown streets.



Emancipation Celebrations - 1928.

## Shall The American Negro Continue To Recognize January 1st As His Natal Day

—OR—

## Is The Memory of Slavery a Menace or A Spur to His Present and Future Progress?

Quite 250 years have passed since Abraham Lincoln gave forth to the world his famous proclamation which set more than a million human beings free from physical slavery but left them bound hard and fast in the chains of MENTAL slavery which chains were securely forged through the teachings of centuries.

That this people has made more progress in less years than any other people similarly situated is acknowledged by all men. That they are continuing to make progress is the occasion of the great alarm among those who once held their slaves and from whose chains they were wrested by that same PROVIDENCE which in other days wrested even the oppressor from the hands his master on European soil.

In this day of quick travel, of much going and coming even among the members of our group; when Church Organizations are sending forth missionaries to Negroes in foreign lands; when philanthropists and philanthropic FUNDS are financing social service workers in foreign fields; when the N. A. A. C. P., Negro Club-women and other smaller groups are fostering councils and gatherings of all Colored peoples; when Marcus Garvey is preaching, "Back to Africa" and "Africa for the Africans" and when foreign Negroes are invading the schools churches and social life of the American Negro urging concentration of all racial forces—one needs to stop and consider which is the BEST course for the American Negro to pursue: namely: to remember American Slavery or to forget it.

When one looks at it from a world's view point, he is tempted to FORGET it, in that a very small part of the Negro Race suffered American slavery. Negroes elsewhere have suffered at the hands of other peoples, hence they have small part in American slavery even as we have small part in theirs and are of a consequence only partially interested. Because of this—American slavery, and Emancipation Proclamation and the Celebration of the same can never be of vital concern to the Negro Race as a whole but the Negro of to-day is learning and is being encouraged to think beyond the small circle in which he moves, beyond his city group, his state group and even beyond his country group. He is being taught to recognize his RACIAL group wherever it may be and to feel its care and to enter upon its worldwide program.

As a world group, he sees no sectional or special oppression, he sees the general oppression of his entire people all over the world and he would discourage anything that would tend to separate in thought and deed the Negroes of the world.

His cry is, "ONE for ALL, ALL for ONE."

Granting all this to be logical, the American Negro asks himself the question, "Is not the American Negro called, prepared and being prepared for a SPECIAL DUTY and is not that duty the leading of all of the Negroes of the world to the light of TRUTH, of that mental freedom which will place the Negro on a level with all men everywhere?"

In the light of the fact that he is an integral part of the new-

est and most outstanding civilization and has imbibed that civilization, has he not an advantage over his brothers of other countries because of the large number (15,000,000) that are enjoyed these advantages?

If this be true and we believe it so to be, then the Negro of America must attend to his special business in his special way and in doing so, he can not afford to forget the PAST if only that it serves as a SPUR to urge him on to higher heights, to greater achievements, to world recognition, and leadership.

According to NATURE and Nature is God, we chiefly profit by the severe lessons of our lives through which we have passed rather than the pleasant hours granted us and suffering as our specific American group did during the 250 years of slavery, lifted only when that sainted martyr, Abraham Lincoln (inspired by God as much so as any of the prophets of the Bible days) signed the Emancipation Proclamation; we of America should carefully consider whether the continued celebration of this most noted event in the lives or history of the American Negro is a MENACE or a SPUR?

The memory of the PAST can but SPUR us on to fuller liberties, to stronger characters, to greater development. Fully 100 years can easily pass before the American Negro can feel sufficiently safe, sufficiently established, sufficiently developed as a group to treat lightly the memory of their BLESSED DELIVERANCE, if ever.

IT IS THE AMERICAN NEGROES' NATAL DAY. And he should celebrate it. Every other group celebrate his Natal Day and where is that group that has not at some time been enslaved? The Negro as a group needs to know the history of all nations. He must be made to realize that his "Pot has been the common lot of all." He is coming again into his own and his hand can stay his progress except his. For some unknown reason his enslavement has been more wide spread and it seems to him of longer duration than others for he knows more about his, and his will continue to last until the Negro himself breaks the chains which hold him to the past. Those chains are ignorance, a fanatic, impractical worship, superstition, thriftlessness, non-cooperation, fear, distrust and ingratitude.

If for no other reason, the Emancipation Proclamation Celebration could be used by us for a STOCK-TAKING and FACT-FINDING meeting. Surely, we should check up at some time and what better time can we have than then?

It is now November. What preparations are being made for the CELEBRATION? We have not heard the first note announcing the CALL for preparedness.

Ministers (our ministers), Business League, Professional men and women especially our school teachers (who are teaching our children race-pride and race-consciousness) clubmen and clubwomen, men and women at large, boys and girls are you interested in the NATAL DAY of the AMERICAN NEGRO? If you are, show it by contributing to the Celebration of the Emancipation Proclamation on January First and begin now with the leaders of the movement to prepare for a worthwhile celebration.

To forget the PAST is but to lull ourselves to sleep—the sleep of inactivity, of non-progress, of racial death; to stop the wheels of group-advancement; to take away the stimulus which spurs us on.

To remember (even as the Jews remember the PASSOVER) is to keep us mindful of the protection of a DIVINE PROVI-

DENCE, the consciousness of which has been the STAY of all CREATION.

LEAD OFF, MEN: YOUR WOMEN FOLLOW.

LET US CONTINUE TO CELEBRATE.

TRIBUNE

J. H. Scott - Kansas

SEP 22 1928

## NEGROES CELEBRATE EMANCIPATION DAY

Local Colored Folks Combine in Biggest in Years.

HAD A LONG PARADE

Headed by Band, Marched Thru Streets This Morning —Barbecue This Noon on the Plaza.

On January 1st, 1863, President Lincoln issued his famous proclamation declaring that all slaves in the slave states were made free. On September 22nd, 1862, the president had given warning that such a proclamation was in the offing. Thus today Emancipation day is celebrated thru the United States, and Ft. Scott along with many other municipalities was today putting on a big celebration by the colored people.

Crowds began gathering on the streets at an early hour this morning and the parade assembled on Scott avenue.

Preceded by the Missouri Pacific Colored Boosters' Band, of Kansas City, Kas., the Emancipation Day celebration parade started from Scott avenue and traversed the business streets at noon today, before proceeding to the Plaza, where the regular program of exercises for the day is being carried out. Following the band came a float and then a long string of automobiles, decorated for the occasion and filled with observers of the day.

The float in the parade was a feature contributed by County Commissioner Sam Ridge. He had the county barn people build a platform on one of the county trucks and a committee of colored people decorated it. An employee at the county barn drove the float in the parade.

The parade today was a feature of the celebration, and there were many in the line of march. Trains from all points brought visitors to the city, and the crowd in the city for the festivities is unusually large.

A barbecue was prepared and was served at noon today on the Plaza. There was plenty of barbecued meat for all, and the attend-



ance was large.

This afternoon at 3 o'clock, Rev. Dorsey Green, of Kansas City, spoke to the assembly from the bandstand platform. The park was comfortably filled with hearers. The speaker eulogized the meaning of Emancipation Day and also made a part of his talk touch on the issues in the presidential campaign.

The local colored people went to considerable pains to see that the celebration today was a success, and from the crowds in the city and the enthusiasm shown, they made good.

# EMANCIPATION DAY IN STATE OCTOBER 15

Maryland Voted To Abolish

Slavery In 1864 By 2,179

Majority

CIVILIAN VOTE FOR SLAVERY-BY 995

Dr. Wesley Tells How Vote Of Civil War Soldiers Saved The Day

By vote of the State, Maryland's 87,189 slaves were set free October 12th, 1864, Dr. Charles Wesley, professor of History at Howard University, told the A. M. E. Preachers' Meeting at Bethel Church, Monday morning.

Friday, October 12, will be the 64th anniversary of Maryland's abolition of slavery, Dr. Wesley said.

On this date, declared the speaker, the citizens of the State were asked to vote upon a new Constitution which would free the slaves.

The vote of those at home was for the Constitution, 27,541; against the Constitution, 29,536; majority against, 995.

**Soldiers' Vote Wins**  
For, 2,333; against, 2,370 majority for.

Thus the people of Maryland rejected the Constitution abolishing slavery by a majority of 995, but the soldiers' vote caused the state to accept the Constitution by a majority

of 2,170. Maryland thus owes its how he was driven out of his State freedom to the soldiers' vote who sent their ballots back from the front to be counted in the election. The Democratic National Convention at Houston.

## Section of Constitution

Dr. Wesley said the section of the Constitution voted on October 12th was:

"That hereafter in this State there shall be neither slavery nor involuntary servitude except to punishment of crime. Whereof the party shall have been duly convicted and all persons held to service or labor as slaves are hereby declared free."

## Lincoln's Proclamation

Dr. Wesley declared that Lincoln's Emancipation Proclamation of January 1, 1863 brought freedom to no one. It was announcement of policy, he declared, and operating only in those states where the Union armies could enforce it.

Dr. Wesley recalled Lincoln's remarks to Seward, Secretary of State, that he, Lincoln, had come to the conclusion that Emancipation was a military necessity absolutely essential for the salvation of the nation; that we must free the slaves or ourselves be subdued.

## Table Quoted

Dr. Wesley quoted the following table showing how the number of slaves in Maryland decreased before the emancipation:

Year	Free Negroes	Slaves
1790	8,043	193,036
1800	19,587	105,635
1830	52,938	102,944
1840	62,078	89,737
1850	74,078	89,009
1860	83,942	87,189

The Baltimore Sun of November 1864, declared, "not only the continued progress and rapid increase of free are Negroes responsible for their emancipation by the State, but also the aid of several white men of the type of Henry Winter Davis who was a staunch supporter of the cause and a champion of Negro civil rights as well."

According to Dr. Wesley in 1860 property of Negroes in the State was assessed at over \$1,000,000. In Baltimore there were 10 confectioners, two druggists, several grocers and other businesses as early as 1860.

Shipping at Fell's Point was loaded by colored stevedores, labor in the coal yards was colored, free colored laborers did the major portion of the harvesting, marketing, catering, fishing and oystering. A Negro cooper made the barrels for flour at Ellicott's Mills.

Pointing out the early advancement of free Negroes in the state in churches, Dr. Wesley pointed out that Sharp Street M. E. Church was founded in 1832 and incorporated as a separate body.

Bethel A. M. E. Church was founded in 1795. Union Baptist Church was organized with 52 members in 1852.

St. James African P. E. Church was organized in this city in 1824.

## Visitors

Visitors who were introduced included the Rev. A. F. Roberson, of Chicago A. M. E. Conference, on his way to Bermuda; the Rev. G. W. Hunter; the Rev. J. W. McCoy, pastor of Pennsylvania Avenue A. M. E. Zion Church; the Rev. J. D. Smith, Barbadoes; Archbishop Baskerville, of the Protestant Episcopal Church; Burrell W. Jackson, Brookhaven, Miss., aged 76, who told

INTELLIGENCER EDWARDSVILLE, ILL.

# DEC 27 1928 COLORED RACE TO OBSERVE FREEDOM

Anniversary of Emancipation to Be Celebrated at the Wesley Church Here

The Sixty-sixth anniversary of the freedom of the American Negro from slavery will be celebrated on New Year's evening at the Wesley Chapel

A. M. E. church of Edwardsville by leaders of the Colored race from various parts of Southern Illinois.

Some of the best talent of the race has been engaged and the event promises to be one of the most interesting and historical affairs ever

held in this section. The local Community Service Council of the Civic and Economic Union together with

committees from both churches of Edwardsville will share the credit of bringing the celebration to this place,

which will be the first time in the history of the Colored population of the city that such an event has ever

been celebrated here by the District.

Rev. J. E. Reddisk, president of the District Civic and Economic Union, will introduce Rev. J. W. Gains,

president of the District Interdenominational Ministerial and Professional Union of Madison and St. Clair

counties, who will serve as Master of Ceremonies. The school children of

Edwardsville will open the program by singing the Negro National Anthem "Lift Every Voice" by J. Wel-

son Johnson. Prof. J. E. Hughes, principal of the Lincoln High school

of East St. Louis will deliver the Emancipation Day Oration. Special music will be furnished by an aggregation of trained singers who come as

the representatives of the Baptist Ministerial Alliance of East St. Louis especially selected for the occasion. These singers are under the direction of Prof. A. M. Jackson who is

given credit for having the best choir of the race in Southern Illinois. The Emancipation Proclamation

issued by Abraham Lincoln will be

read by Prof. C. C. Jones of the Lincoln school of this city. The Ministerial Alliance of Alton will be represented by its secretary, Rev. Edward King, who will discuss the Religious Progress and Spiritual Needs of the Race. Lovejoy will be represented on the program by a specially selected soloist, Mrs. Taylor, of the Antioch Baptist choir.

The program will open sharp at 7:30 o'clock in order to give those coming from afar time to get home and it is especially requested that local citizens gather promptly. Messrs. T. L. Tandy, William Robinson and Mrs. Mabel Brown will serve as a committee on finance to help raise the necessary funds with which to defray expenses.

The organization work among Colored people of Madison and St. Clair counties, which has been in progress for the past six months, will begin active operation on the sixty-sixth anniversary of the emancipation of the race from bondage. Edwardsville will make the starting place.



# Emancipation Celebrations-1928

EVERY EVENING  
WILMINGTON, DEL.

JAN 3 1928

## SECOND EMANCIPATION URGED FOR NEGROES

Speaking on "The Second Emancipation" at the sixty-fourth anniversary celebration of the signing of the emancipation proclamation by President Lincoln, at Bethel A. M. E. Church, Sixth and Walnut streets, last night, E. Washington Rhodes,

editor of the Philadelphia Tribune and Assistant United States District Attorney of that city, urged Negroes to be dissatisfied with their present status.

Other speakers on the program were: Isaac Howard, principal of the Marshallton school; Rev. Dr. W. S. Drummond, pastor of Bethel Church; Dr. J. Bacon Stubbs, and Rev. Dr. J. Raymond Brown, of the Zion M. E. Church. The emancipation proclamation was read by the Rev. Daniel Lyman Ridout, pastor of St. Peter's M. E. Church.

The Bethel A. M. E. Choir, directed by John Bowie, sang several arrangements by Negro composers of Negro spirituals; Mrs. Olive C. Drummond read Paul Laurence Dunbar's "The Colored Soldiers." Lewis A. Redding, local mail carrier, presided.

Augusta, Ga. CHRONICLE

JAN 1 1928

## NEGROES CELEBRATE 50TH. ANNIVERSARY

Sparta, Ga., Dec. 31—On December 28, at three p. m., at their home in the northern section of Hancock county, in the neighborhood of the Springfield Industrial and Agricultural Institute for colored children, in the success of which institution they have played a large part, Gordon Dixon, wealthy and respected colored citizen, and his wife, Betsy Hillman Dixon, celebrated their fiftieth anniversary of their wedded life with a golden wedding.

The bride of 50 years was dressed for the occasion in a handsome gown of satin back crepe, designed and presented to her by her daughter, Mrs. Rev. G. R. Pinkston, wife of Rev. G. R. Pinkston, of the Ebenezer Colored Baptist church, of Wilmington, N. C., Rev. Pinkston re-united the happy old couple in

matrimony in a service that was unique as it was impressive upon the friends and neighbors assembled.

Immediately following the wedding service those assembled for the occasion were tastefully served at an elaborate dinner, after they had observed the large collection of golden gifts that were tokens of the high respect in which the long wedded couple were held by their friends, white and colored, over the county.

Gordon Dixon was born at Mt. Zion, this county, the home of the old Dr. Carlisle P. Beman school for bad boys, a white school, and the school of the late Governor Wm. J. North, and both Dr. Beman and Governor Northen were his friends and benefactors. He was an orphan early in life, and at the age of 14 years, he rented the farm on which he now lives, and with the help of his grandmother began tilling the soil there, always with marvelous success.

In 1877 he was married to Betsy Hillsman, of this city, and to that union was born 18 children, 13 of the children now being in life. The Dixon farm consists of 1,800 acres, and is without encumbrances, and from the proceeds of the farm all of the Dixon children have received the best education it was possible for their father to furnish them. Many of the children hold responsible positions in the institutions of learning for colored people in various parts of the country.

The splendid school and churches in the progressive colored community in which the Dixons live are evidences of their interest in the community. Four of their children, now grown, are living in the same community on farms that belong to them, and are useful and respected citizens. They have and are observing the examples of their parents.

W. G. Dixon, one of the sons, is a graduate of Moorehouse college, and is teaching at the Cuyler High School for colored pupils in Savannah. Annie B. Dixon, of Spellman College, and Mechanics Institute, New York, heads the department of Home Economics at the Georgia State Industrial College for colored students, at Savannah, and Lillian Dixon Edwards, a daughter, is Jeannes demonstrator in colored farm homes for Hancock county. Mary Dixon Moss, another daughter, is instructor in the public schools of Indianapolis, Ind., Melvina Dixon Pinketon is wife of a prominent colored minister in Wilmington, N. C., J. M. Dixon, a son, is a practicing physician in his community in this county.

The success and respect that the Dixons have attained as parents, teachers, demonstrators and farmers, demonstrates thoroughly that the South is a good place for the industrious and law abiding colored man to educate his children and accumulate wealth.

CHATTANOOGA, TENN.,  
JAN 4 1928  
CHATTANOOGA, TENN., WEDNESDAY, JAN 4 1928  
Georgia

## NEW DAY SEEN FOR COLORED PEOPLE

### Rev. C. K. Brown in Emancipation Day Speech.

Cleveland, Jan. 4.—(Special.)—Emancipation day was observed here Monday by the colored people of this city and county. The exercises were held in the auditorium of the Colored High school and there was a large attendance and much enthusiasm despite the intensely cold weather.

The Rev. C. K. Brown, pastor of the Wiley Memorial church, Chattanooga, was the orator of the day. He spoke on "The New Negro and the New Day."

"We are living in a new day and these are strange times," said the speaker. "The World war stands like a great divide, dividing the past from the present and future. This is a day of restlessness and this restlessness is manifested in two directions, politically and economically. No nation today knows where its boundary will be tomorrow. The boiling and surging caldron of political life still menaces the peace of the world."

"What does this international unrest mean? It means that there is something wrong or the people would not be so restless." "The black man," continued the speaker, "is no different from the rest of the oppressed world. He is seeking a new environment and larger opportunity. The negro loves the south, its lazy brooks, its weeping willows, its forests where the birds sing all the day long and where the morning sun is greeted by the hallelujah chorus of the mocking birds. The negro loves the south, but he is leaving in increasingly large numbers because life in the south, in many instances, is pitched on an unfair basis for him and his children. The negro wants a living wage, he wants respect for his womanhood. He has spied the promised land somewhere and he is leaving. This wholesale movement north, however, should not be encouraged. The negro faces serious problems when he migrates from his southern surroundings to a northern neighborhood. He enjoys larger liberty, perhaps, but pays an excessive rent, to raise which he must crowd his rooms with promiscuous

odgers, a danger to health and an impairment of family life. All things being equal the south is the best place for the negro. His business opportunity in the south is practically unlimited. In the south he has his wealth of traditions. The destiny of the negro race is here in the south."

### Asks Co-operation.

The speaker made a strong plea for interracial co-operation. "Justice," he said, "is the only sure basis of interracial co-operation."

"Fundamental conflict of interests between races can be settled upon the basis of common sense and brotherly spirit rather than upon the basis of brutal force."

"The new day in which we are living requires a new negro and a new white man. The old negro did well; may God grant that the new negro may do as well," he said.

"We need a new negro leadership: one that can vision the needs of the race and give these needs proper expression before the bar of public opinion. Each race should be represented by its best. The best of both races should seek to know each other better and work together for the common good. In this new day there is no place for the agitators, black or white. They do not help in the solution of the nation's most difficult problem, they only make it worse and continually worse."

"We do not stress the point of social equality. We do, however, stress the point of civil equality. There is a difference between the two. Social equality is largely a matter of personal choice; civil equality is a matter of impersonal right."

"The new negro is he out of whom we must build the race. It can't be built up out of a group who are jazz mad and jazz crazy. The new negro must be educated and he must have an economic foundation."

Rome, Ga. News-Tribune

JAN 2 1928

## Negroes Celebrate Emancipation Day

Emancipation day was celebrated Monday by the negroes of Rome with exercises held in the Superior court room at the court house. The exercises began shortly after 11 o'clock and lasted until 2 o'clock.

Judge John W. Bale adjourned City court following the completion of the first case on the docket in order to allow the negroes the use of the court room. Superintendent B. F. Quigg made arrangements at the negro city schools so that the teachers and pupils could attend the exercises.

The program consisted of a number of talks and musical numbers. A large attendance was present.

Raleigh, N. C. News & Observer

Raleigh, N. C. News & Observer

## EMANCIPATION DAY TO BE OBSERVED IN CITY

Negroes of City To Hold Celebration Tomorrow Afternoon at 2 O'clock

With "Negro Welfare" as the theme, the 63rd annual celebration of the Emancipation Proclamation will be held tomorrow afternoon at two o'clock at the First Baptist Church, colored, under auspices of the Raleigh Emancipation Association.

Rev. C. S. Bullock will preside as master of ceremonies with Rev. W. C. Cleland, pastor of St. Paul A. M. E. Church, as the principal speaker. Rev. A. M. Cochran will direct the musical program.

The program announced for the celebration follows:

Negro National hymn; invocation, Rev. D. J. Flynn; quartette, Trinity Jubilee Singers; address, Rev. O. S. Bullock; solo, Lula V. Taylor; interpretation of Emancipation Proclamation, Dean W. S. Turner; statement of work done in 1927, by the Negro Welfare Chest; address, Rev. W. C. Cleland.

An offering will be taken for the Negro Community Chest and solicitors are asked to make final reports at the meeting.

Officers of the Raleigh Emancipation Association are: President, L. E. Graves; secretary, J. W. Mosely; treasurer, Rev. A. M. Cochran; publicity chairman, J. W. Yeargin.

## LITTLE ROCK, ARK.

Hayette

JAN 1 1928

## NEGROES TO CELEBRATE EMANCIPATION TODAY

Observance Will Be Held at Philander Smith College Auditorium This Afternoon.

Dr. J. G. Thornton will be master of ceremonies at the twenty-fifth annual emancipation celebration of the Lincoln Emancipation League (negro), at 3 this afternoon in the auditorium of the Philander Smith College. The emancipation proclamation will be read by Ruby Jeffries.

Music will be supplied by the Philander Smith College, Arkansas Baptist College and Gibbs High School, and there will be singing by the Hickory Street High School, North Little Rock. The principal address, "What Is in Thy Hand?" will be delivered by the Rev. W. L. Turner of Hot Springs.



Officers of the League are: R. J. Meaddough, F. B. Coffin, G. W. Hayman, R. C. Childress and C. C. Jeffries. The Emancipation Day Committee is: W. H. Bass, D. M. Wells, J. G. Ish Sr., A. W. Zilton, the Rev. A. G. Caesar, C. C. Riley, P. L. Dorman, W. A. Johnson, the Rev. J. M. Reed, Dr. E. J. Lunon, the Rev. G. W. Kennedy, J. R. White, the Rev. W. Rivers, W. H. Smith, J. S. Badgett and Prof. H. J. Lowe.

## LITTLE ROCK, ARK.

*Badgett*  
JAN 2 1928

**Camden Negroes to Celebrate.**  
Camden, Jan. 1.—The sixty-fifth anniversary of Lincoln's Emancipation Proclamation will be celebrated here by the negro population tomorrow. The proclamation was issued by President Lincoln on January 1 but because the

first is on Sunday the negroes will stage their celebration Monday afternoon. The meeting will be held at the Shiloh Baptist church with Dr. J. N. Campbell of Little Rock, delivering the principal address.

High Point, N. C., Enterprise

JAN 2 1928

## EMANCIPATION DAY SERVICE ATTENDED BY LARGE NUMBER

Many White People Attend  
Service At American Theater. Dr. J. A. Cotton, Henderson, Speaks

A large number of people yesterday attended the program held at the American theater at 3 o'clock in the afternoon in commemoration of the 65th anniversary of the Emancipation proclamation in which Abraham Lincoln declared free the slaves of the south. The program was sponsored by the High Point Emancipation commission.

Dr. J. A. Cotton, of Henderson, a leader in racial work, delivered the annual address, and a chorus of 150 voices stirred the audience with their singing of negro spirituals.

Many white people were noted in the audience, all members of civic

clubs having been invited and a special section of seats reserved for those among them who cared to attend.

The program was opened with the singing of "America" after which the invocation was spoken by Rev. D. Brooks. A preliminary address by O. E. Davis, president of the Emancipation commission, was delivered prior to Dr. Cotton's speech.

Among the musical numbers were "O Southland" sung by an octette, "Walk Together, Children," sung by the chorus and the negro national anthem sung by the audience. Mrs. E. V. Baldwin read the Emancipation proclamation.

In addition to O. E. Davis, president, other officers of the Emancipation commission are D. E. Bell, first vice president; C. B. Hairston, second vice president; O. E. Simmons, secretary; Mary E. Gray, corresponding secretary; W. H. Saunders, treasurer, and Rev. C. H. Washington, chairman of the program committee.

The commission each year sponsors a program in the city. Last year an ex-slave dinner was given to the negroes of this section who had served as slaves before the Civil War.

PITTSBURGH, PA

*Press*  
SEP 20 1928

## NEGROES HERE TO HOLD EMANCIPATION FETE

Celebration Slated to Take Place  
Sept. 22 at McDonald.

The forty-second annual emancipation celebration will be held by the Negroes of western Pennsylvania and Ohio, Sept. 22 at McDonald. The attendance at this year's celebration is expected to exceed 5,000.

The program will be opened with a band concert, followed by a ball game. At 1 p. m., the grand parade, headed by a 24-piece band, will be held. The emancipation address will be made by Rev. C. C. Adams of Rankin.

BREEZE

DANVILLE, N. Y.

*Today*  
OCT 27 1928

Today was observed as Emancipation Day by the 160 colored inmates of Auburn Prison. There has been an annual affair at the prison for more than 100 years. In the morning the colored inmates enjoyed an athletic program in the prison yards. At noon a special dinner was served. The afternoon was given over to sports, reading and visiting. This evening a drama, "Leaving the Old Plantation," will be staged in the prison chapel.

CLARKSBURG, W. VA.

## EMANCIPATION DAY PROGRAM PLANNED HERE SEPTEMBER 2

Local Colored Folk Will  
Stage Impressive Celebration at Norwood Park.

The Federation of Women's Clubs, colored, will celebrate Emancipation day September 22 with a program at Norwood park with Fairmont, Grafton, Buckhannon, Charleston, Morgantown members assisting Mrs. A. L. Spaulding, president of the West Virginia federation, has announced. An old fashioned barbecue will be a feature of the celebration and other refreshments will be served.

A parade will also be staged and the best looking float will receive a prize. A young ladies' popularity contest will be given with Mrs. Martha Grayson and Mrs. John Stanard in charge. The winner will be crowned queen of the day and will ride in a special car in the parade. A colored orchestra will play for the dance in the evening. Other competitions will be a baseball contest between the fats and the leans, pie eating contests, lemonade contests, and foot races forming an important part of the extensive program.

Thomasville, Ga., Times-Enterprise

Tuesday, May 22, 1928  
**Colored Population Celebrated  
Emancipation Day Yesterday—**

The colored population of this city and county celebrated Emancipation Day yesterday in the usual manner. A water fight, started the celebration here and was witnessed by a large number of both white and colored people. It was staged on Madison Street. A baseball game played at the stadium between a local colored team and a team from Quitman was played. The Thomasville team won by a 5 to 2 margin.

Last night a large dance was given at the tobacco warehouse and several hundred attended. An orchestra from Jacksonville furnished the music and it was excellent. In addition to the activities here in the city there were many picnics given in the county by the colored people.

Atlanta, Ga., Journal  
Monday, May 28, 1928

**NEGROES TO CELEBRATE**  
THOMASTON, Ga., May 28.—The negroes of Thomaston and the surrounding country are making preparations for their annual celebration of Emancipation day on Monday. This is one of the two places that have this celebration, large crowds of negroes will be here from all parts of the state.

DAVENPORT, IA.

*Times*  
SEP 21 1928

## EMANCIPATION TO BE CELEBRATED BY NEGROES OF CITY

The annual Emancipation day celebration in Rock Island tomorrow will be held at the colored Masonic hall starting at 2 p. m. and ending with a dance in the evening at the State park inn. J. Clinton Searle of Rock Island and Rev. J. H. Fulton, principal of the colored school in East Moline, will be the speakers. Tony's Iowans will furnish the music. Barbecued sandwiches will be served at the hall, located at Fifth avenue and Eleventh street.

DALLAS, TEX.

*News*  
JUN 19 1928

## Negro June Tenth Celebrations

Baseball, Picnics, Little  
Work Mark Date of  
Emancipation.

Dallas business will be at a standstill Tuesday as far as the duskie element of the city's population is concerned. For Tuesday is June 19, anniversary of the freeing of the slaves by the North following the Civil War.

It won't be a legal holiday for the banks but nevertheless their porters will take a day off. The municipal and county offices will be open for business as usual, but their negro employees will be absent. Men of business will ride home on trolleys, while their negro chauffeurs drive their sedans and coaches to parks for picnics and baseball games. The negro popula-

tion of the city will be celebrating all day.

Large crowds are expected to gather at Fair Park for the usual "June Tenth" picnic and baseball game. Others will celebrate with fishing parties, outings and by packing the theaters. Many began their celebrating early and were seen riding about town Monday night in decorated automobiles.

Most of Dallas employers have given their negro help at least a half-day off.

To the white residents of the city Tuesday will be merely a day that follows Monday and precedes Wednesday but to the negroes it will be their Fourth of July.

EXPONENT  
CLARKSBURG, W. VA.

SEP 25 1928

## EMANCIPATION DAY CELEBRATED HERE

Colored Citizens Parade;  
Later Render Program at  
Norwood Park.

Colored citizens of Clarksburg celebrated Emancipation Day at Norwood Park yesterday afternoon. The celebration began with a parade at 10 o'clock in which approximately 600 children and many adults took part. Music for the occasion was furnished by the Greater Clarksburg band. Patriotic floats of varied and unique designs were noticed and elicited applause as they filed through the streets of the city.

The program at the park opened at 1:30 o'clock with the singing of "America," followed by a prayer by the Rev. I. L. Ellison, pastor of the Colored Methodist Episcopal church.

Mrs. Lutie Tuck read the Emancipation proclamation of President Lincoln, which was followed by a short address relating to negro freedom, delivered by Prof. D. H. Kyle, of the Kelly Miller high school.

The benediction was pronounced by the Rev. I. L. Liggins, of the Pride Chapel African Methodist Episcopal church.

Lodges, societies, churches and clubs were generally represented in the exercises at the park. Luncheon and refreshments were served to the many visitors who were present from other communities.

Harry Capepart of Welch, who was to occupy a prominent place in the program was unable to attend the meeting because of important business engagements.

The Rev. S. H. Brown, pastor of the Trinity Methodist Episcopal church, announced that dances given in commemoration of the day were independent of the celebration and did not receive the sanction of the committee in charge.



**TIMES**  
RALEIGH, N. C.

JAN 3 1928

## EMANCIPATION ACT DID NOT FREE NEGROES, SAYS PASTOR

"The Emancipation Proclamation did not give the negro his freedom, nor, in fact, did the Thirteenth and Fourteenth Amendments give him his freedom, for the negro is not quite free yet; it did, however, give him a great opportunity to become through his own efforts part and parcel of this civilization in which he finds himself," declared Rev. W. C. Cleland, pastor of the St. Paul A. M. E. Church, who made the principal address at the Raleigh celebration of the sixty-third anniversary of the Emancipation Proclamation Monday afternoon at the First Baptist Church, colored.

"To achieve his freedom," continued the speaker, "the negro must work and live and move not as an isolated people, but as an integral part of this great government."

Ignorance and poverty attributed as the chief things which kept the negroes from coming into their own. He urged his hearers not to let their minds settle on the obstacles which impede their progress.

Touching upon politics, the speaker declared that it was principles and not parties which should be followed. "A negro with principles in the Democratic party is far better than a rascal in the Republican party," said he.

The marked decrease in crime among negroes, Rev. Cleland at-

tributed to the efforts of the negro himself and to the quickness of southern courts to punish negroes for the smallest offenses.

"The negro has gained much from even this discriminatory treatment," he said.

"The negro has every right to be proud of his history, but he must not let history be the end. He must keep struggling, and through education, through the acquirement of wealth, through the use of the ballot, and through the church make his freedom a reality."

Rev. J. D. Flynn, pastor of the First Congregational Church, in delivering the invocation, said: "We thank God that we negroes are a spiritually minded people, for this has given us poise through our trials," and in his prayer he mentioned the names of N. C. Newbold, Mrs. Thomas Walter Bickett, and Plato Durham as white friends of the negroes for whom the race should be especially thankful.

political partisan. As to "Freedom," what is it—for the negro or anybody else? Merely the right won from society to act toward it in the spirit of a man who feels within himself the power to manage his own destiny.

We would commend, however, as a true statement of fact the brief interpretation of the Emancipation Proclamation of Lincoln with which Dean W. S. Turner, of Shaw University, the leading negro college of Raleigh, favored the audience. He said:

First note, that the Emancipation Proclamation was a war measure intended to check the war activities of the Negroes in the South. It was supposed to free only these Negroes in States that were in rebellion but, in reality it freed no one for the President had no power to free the slaves. They were not freed until the passage of the 13th and 14th Amendments.

Lincoln had no more power to abolish slavery than Al Smith will have to abolish the 18th Amendment if he is elected.

But the Emancipation Proclamation did clear the atmosphere and added idealism to the struggle. None of these things, however, gave the Negro his freedom. If he is to get freedom he must get it through his own struggles. He must work out his own destiny.

Dean Turner was, of course, somewhat restricted by the occasion and his audience, but he did not compromise.

What Lincoln did was to sign an unconstitutional edict with the expectation of setting a fire behind the Southern Confederacy in the form of rebellion among the slaves. He cared nothing for the problematical horrors which might ensue. No horrors followed. No slaves revolted. What a War President imagined of terrorism the race he invited to follow its red path refused.

Time and circumstance emancipated the negro. It will be his accolade that he had the courage, the morality, the essential decency to refuse freedom on the terms on which it was offered to him by Lincoln.

Montgomery, Ala., Advertiser

JAN 1 1928

## NEGROES WILL OBSERVE FREEDOM ANNIVERSARY

The negroes of Montgomery will join in their customary observance of the emancipation proclamation on Monday when the regular exercises are staged at the State Normal School under the auspices of a citizens' committee headed by Rev. G. W. Williams of the Hutchinson Street Baptist Church; Rev. F. W. Jacobs of the Dexter Avenue Baptist Church has been chosen as the orator of the day for these exercises which are scheduled to begin promptly at 11 o'clock.

A very interesting program has been arranged by the special committee designated for that purpose. Musical numbers will be rendered by the choirs of St. John A. M. E. Day Street Baptist

and Old Ship A. M. E. Zion Churches. An additional number will be rendered by the chorus of the State Normal School, which will be opening on Monday and will be cooperating in the service. The emancipation proclamation will be read by Hattie Webb of the St. John Church and Rev. H. D. Parker of the Beulah Baptist Church will introduce the speaker with Prof. Cornelia Bowen of the State Normal faculty as mistress of ceremonies.

Considerable interest has been manifested by all the churches of the negroes that will be observe their regular New Year religious rites today and will be joining tomorrow in this special service in commemoration of the freeing of the colored slaves in 1863.

WINSTON SALEM, N. C.

JAN 6 1928

## Celebrate Emancipation

The negroes of Winston-Salem with fitting exercises observed the sixty-fifth year of Abraham Lincoln's proclamation granting members of their race freedom. Other negroes of the South in various places likewise celebrated the day.

While they were thus hallowing this record of history they perhaps realized that when the Civil War President signed the document, which proclaimed the slaves free, although born in an estimable spirit, it did not as a matter of fact make them free. It was probably a long step in that direction.

In some sixty-odd years since their emancipation was proclaimed, they have been making considerable ground toward an end, which by fanatics on one side, was predicted as attainable within a few months and by fanatics on the other side as an impossibility.

From a race once a servile people, there have come many leaders among themselves. Some of the negro colleges in this country are headed by negro men, whose intellectual keenness and administrative ability rank well with white college presidents. There are negro preachers who are leading their people in paths aright. Many great teachers have come from the race.

But they yet have a way to go. The plane of living of the rank and file of the race is lower than good healthy living demands. It is probably not their fault. And with the help of their white friends and the leaders of their own race, it is being raised at a fairly rapid rate. As a whole the negro race is not being educated to the degree that it should be. Perhaps the blame for that cannot be laid at the negro's door. But by and by, if one is to judge by the progress made in the past sixty years, the time will come when Abraham Lincoln's emancipation proclamation can be read, and the people who hear it will know that this people is free. It won't be by announcement, a civil war, or by the word of any one man or set of men that it will have been accomplished, but through their own efforts.

## RALEIGH NEGROES HEARD SENSE ABOUT "FREEDOM"

There was a new cadence to the speeches which Raleigh negroes heard in their Emancipation Day exercises held in Raleigh. Without exception they were advised that freedom was not in their case an act, but an act which they might achieve for themselves, in their own lives. They were urged to think along these lines on the ideals of economic independence, of racial integrity, of personal participation in life as they found it. It was happily emphasized that the negro has no future, and never had any, as a



JAN 3 1928

# SLAVERY NEGRO OF OLD SOUTH, 109 YEARS OF AGE, IS HONORED AT EMANCIPATION DAY PROGRAM

Morgan McNeil, Erect, Stately, Dignified, Not Flustered by "Larnin" of His Modern Swanky Brothers; "Lord Has Took Ker of Me," His Philosophy

By MALCOLM JOHNSON

Morgan McNeil, an ante-bellum Negro who says he is 109 years old, thus claiming the distinction of being Macon's oldest citizen, held a place of honor on the stage of the city hall auditorium yesterday afternoon, when the Emancipation day program was held by Negroes of this city.

A rather stately figure he made, as he sat erectly on the platform among the young and educated brothers of his race. The years have given him a quiet dignity, probably accentuated by his neatly trimmed, snow-white beard and his equally white, flowing hair. His clothes were plain and spoke of poverty, but they were neat and scrupulously clean. He wore dark trousers, heavy shoes and a sweater of a somber color.

He sat quietly beside the speaker of the day, apparently conscious of the significance of the occasion, and gazed calmly into a sea of faces in the auditorium through eyes grown hazy with age. There was no trace of emotion on the old Negro's face as the program proceeded. A few songs were sung by a chorus of women, songs which carried with them that plaintive melancholy, air which seems a characteristic of the Negro. Then there was a prayer and a reading from the Scriptures. Through this the audience sat quietly, perhaps reverently. A few minutes later and the speaker was to be heard.

Morgan's Moment

But, first, Morgan McNeil was to have his moment. The presiding officer arose to introduce him as the oldest "among us" "former slave" and now "a guest of honor."

There was a burst of applause which grew to a roar as Morgan McNeil, who came "up from slavery," arose and bowed profoundly. Again and again his white head dropped in acknowledgment as the applause continued, unabated. He was saying something, but his voice was feeble and those in the rear of the auditorium strained to catch his words. Then McNeil, tall and slender, bowed again, and was assisted to his chair amid the thundering ovation of the members of his race. It appeared to be a tribute of respect and of esteem.

"I never thought I'd live to see this day," the old Negro said after the program, "I never did."

Indeed, the figure of Morgan as he stood there on the stage receiv-

ing the honor of fellow citizens was a far cry from the scenes of 65 years ago. It was just yesterday, it must have seemed to him, that he was in the cotton fields working under a blazing southern sun, down about Columbus way. It seems but yesterday that he heard the orders of his overseer and the wailing cry of "How long, oh Lawd, how long" from his fellow workers in the fields as they raised their voices in song, even in bondage; surely, it was but yesterday when his ears caught the laughter of pickaninnies, the patter of dancing feet and the strum of guitars as the Negroes gathered at their quarters in the evenings.

But if these thoughts flitted through the old man's mind, he gave no indication of theme. Here at least, were new faces, new scenes, a new era. Here was evidence of a prosperity which had always been foreign to him—good clothes, good homes, automobiles and "learnin'."

"No, sir, I never thought I'd live to see this day," he repeated, shaking his head as if bewildered.

Way Has Been Hard

Morgan McNeil has had a "hard row to hoe." The struggle for existence has not been easy for him. "I's had a pretty tight time of it," he said, "but the Lord has kept me in His hands. I obeys my heavenly Father and He keeps me in the hollow of His hand—He always has, He always has."

The repetition of his utterance of trust in his "heavenly Father" seemed to give the old man comfort. Morgan lives out on the Bellevue line somewhere, he hardly seemed to know where, age having apparently impaired his sense of direction. "I knows it's along this carline right here," he said, pointing to the Cotton avenue line. "It's 'way up on a hill, you couldn't miss it, no sir, you couldn't." He has lived in Macon 30 years.

Morgan has a wife, too. "Milindy's plumb wore out now, though," he said. "Ain't not gittin' round it, she's done wore out. Can't git her to do nothin' now. But she used to work. Yes, sir, she used to work hard, she jus' ain't able to now," he hastened to explain in her defense. "She's been mighty good, mighty good, and she's helped a lot. I wouldn't put her down for nobody—nobody," he added stoutly. They have been married for 60 years, the old man said, but he could not say how old his wife was.

They had one son, whom they "raised" to manhood, but the aged couple hasn't heard from him in 39 years. They have given him up for dead.

He and the "old woman" are the only ones left now. They live alone. Morgan isn't able to work much, but neighbors are kind and thoughtful of his welfare. The "white folks" here are good to him, too, he said.

"Ain't Never Been Beat"

"Yes, sir, the white folk help me. They can't help it—they knows I'se straight, that I ain't never give nobody any trouble," he said. "I ain't ever had to be taken out and beat, any body'll tell you that. When I'se in the wrong I say so, yes I do."

Two years ago, the old Negro's home was burned. He lost all he had—the savings of over 20 years.

Morgan was born in slavery. His first master was a man by the name of Jim Holcomb, he said. It took the Negro several minutes to recall his master's first name, and he had no idea of how to spell it, as he can neither read nor write.

"No, sir, they didn't teach how to do nothin' but work," was his comment. "But when I was freed I could do the work of two men." This with a trace of pride. "I was a young man then."

When only a child, Morgan was sold or "given away" as he expressed it, to Christopher Taylor, a plantation owner who lived near Columbus.

"He had a big family the old Boss did—'bout 90 slaves, I reckon. And now I'se the only one living in the whole family, far as I know." All slaves were a part of the master's own "family" in Morgan's estimation.

Until he was 20 years old, the Negro worked around the house "waitin' on the old Boss." After he reached manhood he was sent to the fields. Even after "Marse Lincoln" freed the Southern slaves in his emancipation proclamation, Morgan continued to work for his master—mainly because he knew nothing else to do, had never known anything else.

"He gave me a little somep'n now and then, a little money," he said. "He treated me pretty good, but I had to work mighty hard."

After leaving his master, the Negro earned his living doing odd jobs, sometimes in the fields, sometimes elsewhere.

"Jes Fiddled Around"

"I'se fiddled around, doin' the best I can and 'tending to my business and trustin' in my heavenly Father," he said.

Despite his year, the old man's step still seems firm. He appears to dislike assistance from younger and stronger hands—it hurts his pride. But his eyes looked tired and rather melancholy. They seemed to speak of suffering, and of sorrow and of despair. Yet the old man nears the end of his days with a child-like faith in "the Lord" and a quaint and homely philosophy which is embodied to some extent in his terse statement that he always has "tended" his own business, worked hard and "done the best" he can.

The years have left no reward in worldly goods for this man who came up from slavery. One of his reasons for his poverty today is a flash of spontaneous humor and not a little of philosophy:

"Kin folks'll show ruin you," he

Athens, Ga.,

Courier

JAN 5 1928

## News of Interest To Colored People

(by G. R. Bridgeforth)

Prof. F. J. Drake and Mayor C. W. Sarver were the principal speakers at the emancipation exercises held at Trinity school January 1, 3 p. m. Both of them gave helpful advice, and urged all to enter the new South with a new vision of duty and service.

Horace Malone told of the kind relation between slave and master, and the many useful things be learned while a slave. The speaker brought out the fact that many people had set free many of their slaves before the war, there being 400,000 free colored people in U. S. and 3,000 in Alabama when Lincoln issued the emancipation proclamation.

The following were elected to head the Limestone County Negro Patriotic Better Citizen Organization:

Mrs. M. S. Watkins, Mrs. Annie D. Hayes, Ella McKissac Maxie Allen, Miss Louise Allen, and Irene Collier.

All schools for colored children opened Monday morning at the regular time after a week's vacation. There are 2,440 pupils enrolled in schools for colored children. There are 800 of school age not in school.

Many of the young people called at Judge Malone's office during the Xmas and were married. We wish all of them much success.

The school house, known as Nelson school house, was burned during holidays. All school houses should be insured as well as churches, with good flues, and doors locked. The local trustees should see that no straglers and hunters are permitted to enter public buildings and

makes fires after night fall.

There were but few people who spent their money for whiskey during Xmas.

Rev. C. H. Montgomery is the new pastor for the C. M. E. church. He comes here from south Alabama. He is a young man and well prepared. The people of that church are most fortunate to have such a good minister. A few of the leading laymen entertained at a luncheon for Bishop R. T. Brown and the local ministers last Thursday night.

The colored ministers are going to form a ministerial association of Athens and Limestone county, which would do much good. At the meeting it was brought out that many new programs are being put on at different churches to attract young men and women. Our church seems to be losing ground, and but few preachers prepared to preach.

Out of the 12,000,000 Negroes only 5,000,000 seem to have their names on any church books.

There were only 16 lynchings in the U. S. last year. We are happy to state Alabama was not among those states in which a lynching had occurred. Sixteen sheriffs had prevented lynchings.

We wish our readers a happy year, and hope that prosperity will continue. Let us, this year subscribe for our county paper and read the Progressive Farmer.



# Emancipation Celebrations-1928

MACON, GA., Telegraph.

JAN 3 1928

## Emancipation Day

A little procession made its way down Cherry street yesterday afternoon, commemorating the day when Abraham Lincoln, by proclamation, set free all the slaves in the United States. Coincidentally, another celebration was taking place in another part of the world, the habitat of the Negro peoples who celebrated here. In the interior of Sierra Leons, Africa, more than a quarter of a million domestic slaves were set free by the direction of the British government, which has a protectorate over Sierra Leone.

England liberated the slaves in her better known protectorates and colonies many years ago. She thought, in 1901, that she had manumitted the last slaves under the British flag, but Lady Kathleen Simon, wife of Sir John Simon, the liberal leader, discovered, upon a recent visit to the hinterlands of Sierra Leone, that domestic slavery still existed, the slaves being owned by natives and not Europeans. It is to England's credit that it was necessary only to call it to her attention that slavery existed and she acted.

All human slavery has not been abolished in the world. In the more enlightened Mohammedan countries it does not exist, but it is authorized by the Koran and does exist in some of the more remote and less civilized countries that worship Mohammed. Portugal clung to human slavery in her dependencies longer than any other Christian nation of the world; indeed, the Portuguese have been the worst offenders with their slavery, in that it was they who introduced it into North America. Old Leopold of Belgium brought it to its refinement with his tortures and cruelties in the Congo.

RUNSWICK GA., News

JAN 1 1928

## EMANCIPATION DAY

## BE CELEBRATED HERE

INTERESTING PROGRAM FOR MONDAY ARRANGED BY LOCAL COLORED CITIZENS

The colored people of Brunswick have made extensive preparations for celebrating Emancipation Day on Monday, January 2nd, 1928. There will be a parade through the principal

streets of the city, followed with a program of music and speaking at 3:00 p. m., at the First African Baptist church, on Amherst street, near Gloucester.

The Rev. J. A. Lindsay, former dean of theology at Morris Brown University, and a prominent candidate for a bishopric in the African Methodist church, will deliver the annual address. Being a holiday the usual large attendance is expected.

Very few, if any, white people have ever attended one of these celebrations here, but the committee, of which W. H. Clark is chairman, assures all white friends who would care to witness one that they will find a cordial welcome awaiting them. The following program will be rendered at the church:

National negro anthem, "Lift Every Voice and Sing"—Audience.

Invocation—Rev. N. H. Gamble.

Reading of the Emancipation Proclamation—Minnie Ola Robinson.

Music, "Who's That A-Calling?"—Primrose Quartet.

Collection—Music—First African Baptist church choir.

Chorus, "Morning"—Colored Memorial School.

Address—Rev. J. A. Lindsay.

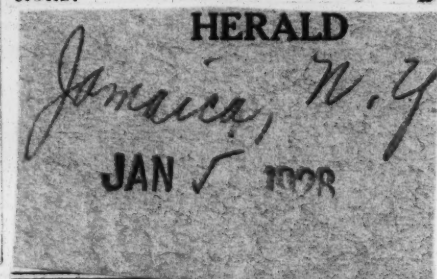
Chorus, "Hallelujah Chorus" from "The Messiah"—Selden Institute.

Election of officers.

Song, "America"—Audience.

Benediction.

In addition to the above, W. Carey Thomas, noted colored bandmaster of Chicago, who is visiting relatives here will render several instrumental selections.



## NEGROES HOLD EMANCIPATION CELEBRATION

Many Noted Speakers : 65th Anniversary of Freeing the Colored Race

On January 2 the 65th emancipation celebration was held in the Alle

Memorial Church, Washington street near South. It was indeed a splendid gathering and the various speakers did honor and justice to the occasion. Dr. C. M. Reed gave in most graphic and statistical manner the progress of this one-time slave race, while Dr. C. McCarthy of Brooks Memorial Church appealed to the Negroes of America to make it their life's aim to add all possible dignity to the race by emulating its greatest characters and adherence to the altruistic principles and standards of right. John Snyder spoke for Alwin A. Haack, who was unable to be present, owing to a severe cold, on the Negro as a loyal and fearless soldier and his contributions during all American wars. Mrs. Geo. B. Mann spoke on the Negro race with much precision and force. She spoke for better understanding and meritorious worth.

Joseph N. Hawkins, known as an educator, writer and speaker and the only member of his race listed on the board of governors of the Fourth Assembly District Republican Club of Queens County, also the colored men's Republican leader of Queens County, spoke on the Negro as a politician. He cited men of the highest standards and ideals of his race that have made history: Senator Revells and Senator B. K. Bruce, members of Congress, House of Representatives, George W. Murray, Cheatham, White, Smalls, Price and others, Bishop W. T. Vernon, former Registrar of the U. S. Treasury, minister of the A. M. E. Church, John C. Danes, a former minister of the gospel, and at one time Recorder of Deeds, Washington, D. C., Francis L. Cardoza, Secretary of Treasury, in South Carolina, and many others.

He appealed to his people to read, become broad in thought and line up with every possible movement bettering racial opportunities and conditions.

The pastor of the church, Rev. Joseph Stiles, spoke briefly but pointedly on the significance of Emancipation Day.

Mr. W. L. Girardeau, president of the Colored Men's Republican Organization, portrayed his spirit of loyalty and fidelity by the masterly way in which he presided as master of ceremonies.

## LITTLE ROCK, ARK.

Bayette  
JAN 2 1928

## NEGROES OBSERVE EMANCIPATION DAY

400 Attend Celebration Here Under Auspices of Lincoln League.

About 400 negroes of Little Rock and North Little Rock attended the twenty-fifth annual celebration of Emancipation Day observance of the Lincoln Emancipation League (negro) at 3 p. m. yesterday in the auditorium of Philander Smith College. Ruby Jeffries read the emancipation proclamation at the exercises.

The Rev. W. L. Turner, former pastor of the New Haven Methodist Episcopal church, Hot Springs, now pastor of the Ivesby M. E. church, Austin, Tex., as the principal speaker addressed the assembly on the subject, "What Is in Thy Hand?" The speaker declared that the emancipation of four million negroes in 1863 was the greatest blessing the negro race ever received. The thirteenth, fourteenth and fifteenth amendments to the constitution of the United States were the next greatest blessings received, the pastor said.

The progress of the negro race industrially and in education was recounted by the pastor. He urged his hearers to find their places in society and to use their talents for the advancement of their race and of their communities.

Other speakers on the program were: Dr. G. C. Taylor, president of Philander Smith College; Dr. R. J. Meaddough and R. C. Childress, state agent of the Rosenwald fund. The program was sponsored by the Lincoln Club and was presided over by Dr. J. G. Thornton, Shorter College.

A musical program was given by students of the Philander Smith College, Arkansas Baptist College, Gibbs High School and the Hickory Street High School of North Little Rock.

## EMANCIPATION DAY EXERCISES MONDAY

(By W. R. Mack)

The emancipation exercises by the colored citizens of Augusta and Richmond county yesterday afternoon

captivated all previous efforts of its kind in this city and section for years.

The program took place at the Thankful Baptist church promptly at 2:30 o'clock, president A. J. Smith presiding. "Our Country 'Tis of Thee" and other appropriate music were sung and prayer was offered by Rev. A. G. Davis, pastor of Thankful church. The scriptures were read by Rev. R. W. Walker, followed with the reading of the Emancipation Proclamation by Willie Hibler.

Col. C. R. Johnson formerly an Augustan, but now an attorney at the bar in Kansas City, Mo., was presented by president Smith to deliver the address of the occasion.

Col. Johnson arose amid loud applause and delivered one of the greatest addresses ever listened to in this city. In part he said, "It is now 309 years since a Dutch man-of-war is reported to have landed the first shipment of negro slaves in the colony of Virginia. The story of their plight from 1619 to 1865 was written in suffering, oppression and blood. The stain has not been removed from the countenance of our civilization, but we thank God for the seed of redemption that lay in the heart of the American nation as espoused by its great leaders. We cherish with passionate veneration the immortal Abraham Lincoln whose leadership of a distracted people and whose official act gave to the black man a new lease on life and to the nation a redemption against itself with an everlasting page in the annals of human betterment.

"Slavery was not only crime and a great moral wrong against the negro but it was the enslavement of a true national spirit—the nations tragedy and its ruin.

"The emancipation while meaning freedom for the four million negro slaves was also the redemption of a national conscience; the freedom of a national heart once defiled by relentless torture and oppression of a weak people.

"We know the story of the great war between the states and can never forget how closely it was woven into the suffering and the rise of our own group to ever forget. We will not even argue the question of its cause with historians and writers of our day. It may have been economic, political or humanitarian, but we do know it gave to the negro a greater faith in the prayers of our fathers and the guiding hand of a Righteous God."

The speaker emphasized that Lincoln's proclamation could not bring ultimate freedom to the negro nor to the nation that enslaved him, but it was the initial step in offering both the negro and the nation to gradually work out the problem between the two races after the triumph of Grant and the surrender of Lee.

Said he, "We have accumulated up into the billion dollar mark in things material. But it is not enough to continue to boost of our



holdings upon emancipation occasions, but we must in the words of Kelley Miller, 'Cease paying for what we want and begging for what we need.' In our struggles upward we must pay the price of sacrifice pushing forward our institutions of learning and thereby offer those substantial contributions which serve as landmark showing to the world that we are able to sustain ourselves for life and human achievement."

MACON, GA. Telegraph.  
JAN 31 1928

## NEGROES PARADE IN GALA FASHION

Sixty-Fifth Anniversary of  
Emancipation Celebrated

RODDY MAKES MAIN SPEECH

Macon Negroes celebrated yesterday the sixty-fifth anniversary of the freedom of the American black man from the slavery of southern task masters—the sixty-fifth anniversary of the proclamation of Abraham Lincoln which released the Negro from bondage and sent him from the white-dotted cotton fields of the South a free man, free to work out his own salvation the best way he could as a wage earner.

The emancipation celebration here was held under the auspices of the Negro Civic and Business league of Macon and the Emancipation committee. It consisted of a parade through the downtown streets of the city and a program at the city hall auditorium, on which was Birt M. Roddy, vice president of the National Negro Business league, of Memphis, Tenn.

Freed By Lincoln

Lincoln's emancipation proclamation was issued on Jan. 1, 1863. It abolished slavery in all military sections of the South except in those territories occupied by Union arms. On Sept. 22, 1862, President Lincoln issued a proclamation announcing that 100 days thereafter, on Jan. 1, 1863, he would issue another proclamation designating the states or parts of states then deemed in rebellion, that all slaves in the designated territories should be permanently free, and that the civil and military authorities of the United States would maintain their freedom, and would not repress any efforts of theirs to make it good.

On Jan. 1 the threatened proclamation was issued "by virtue of the power in me vested as commander-in-chief of the army and navy of the United States and as a fit and necessary war measure for repressing said rebellion." It designated Arkansas, Texas, Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia, except West Virginia and seven other counties.

In that, the proclamation abolished slavery only in sections not under military power of the United States, it was argued by the Democrats

that it had no legal force whatever and emancipated no one. This question, however, was never passed upon by the supreme court.

Progress Shown

In the parade yesterday afternoon was depicted the progress of the Negro from his period slavery to his freed state of the present. Various Negro civic organizations participated in the parade.

It was a vastly different scene from those of 65 years ago. Where, in the sixties, they would have been clothed in apparel provided by their masters, yesterday, Negro business men and leaders in the various activities of the city were dressed in neat business suits, and they rode in automobiles.

Two hearses were used by the Negroes to typify the progress made since the days of slavery. One was an old, crude relic of former days. The other hearse was modern, being a more or less luxurious motor vehicle and bore the inscription, "All things come to him who waits."

An ante-bellum Negro, Morgan McNeill, who claims to be 109 years of age and who came up from slavery, rode in the seat of honor in the parade and sat on the platform among his young and educated racial brothers.

City Hall Program

The program at the city hall opened with a song by a chorus of women, followed by the invocation and Scripture reading by Rev. G. L. Harris. Then there was another song by the chorus and the reading of Lincoln's proclamation by Minnie B. Borders.

The speaker was introduced by Rev. A. H. Hendricks.

In his address, Roddy compared the present age with that of the forefather of the Negro, commenting on the economic and social progress made since that period in every phase of life, and stressing the importance of inter-racial cooperation, not only between the Negro and the white man, but between all races.

"Freedom cannot be bestowed," he said. "It must be achieved. Education cannot be given. It must be earned. Lincoln did not free the slaves. He only freed himself. The Negroes did not know they were slaves, so they had no idea of what freedom meant. Until a man wants to be free each kind of freedom is only another form of slavery. It is your task and mine to show the Negro of America how to secure general freedom through useful service. To get freedom you must shoulder responsibility," he declared.

Greater Future

The speaker preached a sermon of work as the means of obtaining happiness and perpetual freedom. He predicted a greater future for the American Negro—a future of racial solidarity and of co-operation with other races, and of rapid strides in the fields of business and of education.

"Our education must make us know that work is beautiful—that work is a privilege," he declared. "The rising tide of emotional feeling and intellectual aspiration are re-inforced by visions of liberation for the future and the sense of repression and exploitation of the past."

He maintained that Negroes should "realize that more depends on the Negro himself for salvation" than

upon anybody else. "Self reliance is the main ingredient in the solution of the problems for any people," he said.

Around the auditorium were placards which boosted Macon as a "beautiful" and "healthful" place in which to live. Prominently displayed was a placard inscribed: "No Lynchings in Georgia in 1927." Other cards proclaimed "Our Daily Papers are with Us," "We Believe in Law and Order," "We Believe in Good Citizenship," "The Best People in America Live in Macon," etc.

Raleigh, N. C., News & Observer

JAN 31 1928

## WANTS NEGRO TO DROP ISOLATION

Live and Work As Integral  
Part of Government, Says  
Says Rev. W. C. Cleland  
NEGROES CELEBRATE  
EMANCIPATION DATE

"We Must Learn To Follow  
Principles, Not Parties,"  
Says Negro Pastor. "We  
Will Not Achieve Freedom  
Until We Learn To Appreciate  
Our Franchise."

"To achieve his freedom the Negro must work and live and move not as an isolated people but as an integral part of this great government," said Rev. W. C. Cleland, pastor of St. Paul A. M. E. church, in making the principal address at the Raleigh celebration of the 63rd anniversary of the Emancipation Proclamation, held in the First Baptist Church, colored, at 2:30 o'clock yesterday afternoon.

"The Emancipation Proclamation did not give the Negro his freedom," said the speaker, "nor, in fact, did the 13th and 14th amendments give him his freedom for the Negro is not quite free yet. It did, however, give him a great opportunity to become, through his own efforts, part and parcel of this civilization in which he finds himself."

"We must not let our minds settle or our thoughts center on our obstacles for that will impede our progress," continued the speaker. "I am told that the 12 or 13 million Negroes in this country are better off than any other Negro in the

world. The chief things which have kept us from coming into our own are ignorance and poverty. These two things, combined, can hold any people back."

For a few moments Rev. Cleland touched upon the Negro in politics. "I don't come here to tell you to vote this or that ticket, to affiliate with this or that political party," he said. "It has been said that the Negro blindly follows the Republican party. I don't know about that though certainly we are grateful for the Republicans' efforts in our behalf. But I tell you we must learn to follow principles, not parties. A Negro with principles in the Democratic party is far better than a rascal in the Republican party." Here the speaker was interrupted by a burst of applause.

He continued: "We will not achieve

MACON, GA., News

JAN 1 1928

## NEGROES WILL HAVE PARADE

Big Program Is Arranged Here  
and Hundreds Are Expected  
to Take Part

Emancipation Day in Macon Monday is to be celebrated by the negroes of the city with a mammoth parade in which they are expecting ten thousands persons to march. All firms and organizations that will enter floats in the procession are asked to have the float at the Pythian temple Monday at noon. A. W. Barrow is chairman of the parade committee and he will have charge of the floats entered.

The line of march will be as follows: beginning at the Pythian temple and down Plum to Third, out Third to Cherry. Down Cherry to Broadway and out Broadway to Mulberry and up Mulberry to Second and out Second to Cherry, up Cherry to Cotton avenue and to the city hall.

S. C. Clemons is marshal of the day and will be in charge of the marchers. The formal program begins at 3:30 and a large number are expected to attend. Plenty of music will be rendered by the professional choirs of the city. Prof. Bert M. Roddy, vice president of the National Business League and also cashier of the Bank of Memphis, Tenn., will speak. He is coming here from New York city to speak. An appeal is made to all the business and professional men

and women to hear him.

The committees in charge of the day are: Rev. W. J. Rodgers, chairman of publicity; A. W. Barrow, chairman of the parade committee; W. T. Reid, chairman of the program committee; Rev. J. B. Borders, general chairman and Prof. T. E. Epps, secretary.

EATONTON, Ga., Dec. 31.—The colored citizens of Eatonton and Putnam county will celebrate on Jan. 2, 1928, this the 64th anniversary of freedom at St. John A. M. E. church at 12 o'clock. The public is cordially invited to attend as strictest order is guaranteed.

Prof. E. G. Riley, B. D. Dean of the literary dept. of Morris Brown college, ex-chairman of the G. A. S. T. & E. A. and pastor of the St. Paul A. M. E. church will deliver the emancipation oration.

You are kindly asked to bring a contribution for the purpose of defraying expenses incurred. Elder J. H. Jones, pastor St. John A. M. E. Church, Rev. H. F. Barnes, pastor Ebenezer Baptist Church.

ATLANTA, GA., Constitution

JAN 1 1928

NEGROES TO OBSERVE  
EMANCIPATION TODAY

Atlanta negroes will celebrate their emancipation tonight at Wheat Street Baptist church. Dr. W. G. Alexander, dean of Turner Theological school, Morris Brown university, will be the orator of the day. The choir of Liberty Baptist church will furnish the music.

The exercises will be held under the auspices of the Atlanta branch, National Association for the Advancement of Colored People, A. T. Walden, president.

The Transvaal mines in Africa produce almost half the world's annual gold supply.

CONSTITUTION  
ATLANTA, GA.

JAN 4 1928

er in southern class case 13494.

Negroes Celebrate.

Fitzgerald, January 3.—(Special.) The Fitzgerald colored population held its annual emancipation celebration at the Mount Olive Baptist church Monday, the colored schools and faculty taking a prominent part. The celebration was arranged by J. E. Varnadoe, member of the republican state committee for this county.



# Emancipation Celebrations - 1929.

Winston Salem, N. C. Journal  
Wednesday, January 2, 1929

## Emancipation Day

Negroes in Winston-Salem, as well as in many other places throughout the South, observed Emancipation Day on the first day of the New Year. This annual occasion means much to the negroes of this country. It is one of their most important festivals for it marks an epochal racial experience for them.

It is unnecessary to review the immediate events that preceded the issuance of the Emancipation Proclamation. It is equally unnecessary to speculate on what would have been the result if things had not culminated as they did. The important point is to remember what response the negroes have made to the declaration that was to issue finally in freedom and liberty for them.

The negroes are fond of saying on each succeeding Emancipation Day that the progress they have made in this country during the last sixty years has been unequalled by any other people in all the history of the world. They likewise recognize that the years their forefathers spent in this country before freedom was finally achieved were a fruitful time, a period in which they laid the foundation for the progress they have made since.

The negroes, especially their leaders, now recognize very clearly the factors that make for progress. They understand that success is not to be won by the waving of some magic wand, but rather through the exercise of the virtues that time has vindicated. The white people of the South congratulate the negroes on what they have accomplished and wish for them a still greater measure of success.

**CELEBRATION AT  
EAST CHICAGO  
A SUCCESS**

On Tuesday, January 1, under the combined leadership of the Calumet

Specific club of the Fourth Ward, the Fifth Ward Republican club and the Sixth Ward Republican club, the colored people of East Chicago staged an emancipation celebration on the grandest scale ever witnessed in Lake county. Delegations came from Chicago, Gary and Hammond to take part in the day's festivities.

The program was a display of Negro talent exclusively. The singing by the grand chorus directed by M. W. Guy, was inspiring. Among the notable efforts was the recitation by Miss Marjorie Fields of the "Ode to Ethiopia," a poem written by Paul Lawrence Dunbar; the reading of the Emancipation Proclamation by Miss Ocie Brown; the piano solo by Miss Otelia Simpson; and the vocal solos by Miss L. Holmes and Miss L. Justine Moore. Dr. Johnson was the master of ceremonies. Dr. Payne presented Col. Simmons to the audience which crowded Turner's Hall. Col. Roscoe Conkling Simmons made one of the most inspiring speeches of his career. He set the audience on fire with his eloquent portrayal of the progress of the Negro under Negro leadership. After the program, a good will turkey dinner was served to more than five hundred people.

The celebration ended with a grand ball which was attended by several hundred young people.

The event was so successfully carried on that without a doubt it established itself as an annual holiday event among colored people of the community.

**VIRGINIAN-PILOT  
NORFOLK, VA.**

**OCT 20 1929**

**WILLIAMS RE-ELECTED**  
John B. Williams, Sr., has been re-elected president of the Norfolk Emancipation Association, a colored organization, and the records of the organization for the past year have shown a great improvement over those of former years. The semi-monthly meeting of the association will take place at the Redmen's hall Monday evening, October 21, at which time all committees will be appointed.

## End Emancipation Day Celebrations

Negroes in many parts of the country are busy celebrating one of four or five Emancipation days that are observed every year. This lack of uniformity and agreement of a day to celebrate is merely one of the inanities of such a celebration.

Celebrating the day black men were freed is like celebrating the anniversary of the day one got out of jail. Descendants of slaves should want the fact hushed up that their ancestors were once the absolute property of any white man, no matter how low, who was able to keep them. It is certainly not creditable to the race.

If we had arisen up and by sheer power and strength tossed from our ebon shoulders the shackles of slavery, we would have just cause to celebrate. But we had little to do directly with our being set free. We were liberated because of Abraham Lincoln's kindness and because our free and forced labor was too great an aid to the confederate south in its battle for state's rights. What is there in that to which we can point the finger of pride and commemorate yearly with sweet speeched speakers and barbecue feasts?

We admit that in the aristocratic south the black man, as a whole, needs a yearly reminder that he is free, judging from the amount of peonage there, the lynchings, groundless jailings, floggings, and other peculiarly southern pastimes. We also believe that many Negroes who live in Mississippi and other places will never know that they are "free" unless they accidentally drop around where one of the celebrations is in progress. Even then if one makes too much noise about his discovery and goes around telling people, he often becomes sadly disillusioned if the Nordics in that vicinity hear of it.

Emancipation day celebrations have a habit of leaving us too well satisfied. We get drunk on words. Most speakers shout at us: "Look what your race has done in just 60 years of freedom. Your progress is phenomenal. No other race on the face of the globe has made the advancement you have!" We listen and we go home with our bumps of egotism swollen to Himalayan proportions. Then we try to rest and whiff until the next year's celebration the bouquets tossed at us, and leave a perspiring few to continue what advancement the race has made.

The sooner the Negro forgets that he was once a slave, the better. The sooner he quits celebrating the day when one white man took him away from another, the better. Let us forget the ugliness of the Negro's life here in America and gaze upward into a golden future where race and past will be lost and manhood alone rules supreme.

## BRUNSWICK PAYS ITS TRIBUTE TO DAY OF FREEDOM

Brunswick, Ga., Jan. 1.—The sixty-sixth anniversary of the signing of the Emancipation Proclamation was celebrated here today with a parade, headed by the Band Boy Scout, U. S. Marine Corps, P. A. automobiles, and ex-slaves. There were nearly 200 cars beautifully decorated in the procession which passed through the principal streets of the city, ending at St. Paul's Church. The following officers were elected to serve another year: J. C. DuBignon, president; B. Phillips, vice president; Mrs. M. V. Harrington, Secretary; John Byrd, treasurer.

One of the features of the occasion was the presentation of donations to all the ex-slaves by a committee of the Emancipation Association.

The following letter was received:

Mr. J. C. DuBignon, President, Memorial Emancipation Association, Brunswick, Ga.

My Dear Mr. DuBignon:—The President wishes me to express his appreciation of the kind invitation extended to Mrs. Coolidge and himself to attend the celebration of the signing of the Emancipation Proclamation, under the auspices of the Brunswick Memorial Emancipation Association, in St. Pauls Church, in your city on the afternoon of New Year's Day.

Because of plans already made it was impossible for them to attend.

Sincerely yours,  
Everett Saunders,  
Secretary to the President.

The address by Rev. A. S. Clark was a masterpiece. His subject was, "Victory Through Cooperation."



SEP 23 1929



(NEWS photo)  
**HONOR RAIL SPLITTER.**—Fiorello H. LaGuardia, Republican nominee for mayor, lays wreath on statue of Abraham Lincoln, Union sq. and 14th st., as part of Emancipation Day exercises held by National Association for the Advancement of Colored People. The Rev. Frederick A. Cullen is holding flag. —Story on page 28.

## KELLY MILLER IS HEARD BY OLDEST INHABITANTS

### Banquet In Celebration of Emancipation Held by Local Group

The annual banquet of the Association of the Oldest Inhabitants in commemoration of the sixty-seventh anniversary of the emancipation of the slaves in the District of Columbia, on April 16, 1863, was held Tuesday night, at Calvary Parish Hall, Eleventh and streets northeast.

The main address for the occasion was delivered by Dean Kelly Miller of Howard University, who spoke of law enforcement, urging the strict enforcement of the eighteenth amendment to the Constitution.

William J. Smith advocated the purchase of a home for the Association. Dr. A. R. Collins introduced a plan for preservation of historical material by the association. Other speakers were William H. Lewis, John P. Atkinson, J. C. Bruce, and E. H. Lawson. Thomas H. Heathman had charge of the musical program.

Officers elected were: Samuel W. Watson, president; J. D. Baltimore, George W. Stewart, George W. Cook, John F. Cole, Walter J. Singleton vice-presidents; George L. Walton, recording secretary; William J. Smith, financial secretary; Thomas W. Short, assistant financial secretary; E. H. Smith, treasurer; S. W. Holcomb, chaplain; A. R. Collins, historian; Charles H. Turner, marshal; E. W. Kennedy, assistant marshal; S. N. Landers, steward; board of directors, John P. Atkinson, Charles Robinson and H. M. Smith.

### MARYLAND EMANCI- PATION CELEBRATION

In celebration of the sixty-fifth anniversary of the amending of the Constitution of the State of Maryland and abolishing slavery, a committee of citizens headed by Jas. F. Stewart has arranged a program of speaking by J. Finley Wilson, head of the Elks, and Judge Wm. C. Hueston, Commissioner of Education.

The celebration opens Thursday, Sept. 19, and continues through Friday and Saturday.

Thursday evening's program includes boxing by well known feather and lightweights.

## EMANCIPATION CELEBRATION SPEAKER

Nashville Man to Deliver Principal  
Address at Connersville, Indiana,  
Sept 23rd.

Connersville, Ind.—(Special) Emancipation Day will be observed in this city this year on a larger scale than ever before. The exercises will be held at Bond's Park. The principal speaker will be Henry Allen Boyd, from Nashville, Tennessee. There will be a mammoth street parade, beginning at 10 o'clock Monday mornnig, Sept. 23rd, which will be headed by the Masonic Brass Band of Indianapolis, Indiana. Citizens of both races are supporting this movement. There will be athletics of every kind. During the morning, there will be a baseball game. Dinner will be served on the grounds at noon.

The principal address will be delivered by a Nashville speaker at 3:00 p. m.

Mr. C. H. Coleman is the President, Mr. Henry Perkins, Vice-president, Miss Carrie R. Green, Secretary; Mr. Richard Hamilton, Treasurer. The Committee on arrangements consists of Thos. Craig, Edward Rhinehart, Cecil Thomas, Anna Douglass, Viola Huey, Jennie Perkins, Simon Slates, Bonnie Rogers, Lincoln Ellis, Walker Brookings, Irene Ellis, Gerard Easley, Geo. Butler, Lola Vest and Hattie Harris.

**EMANCIPATION DAY**  
Savannah always majored in the observance of freedmen's natal day, January the first of each year. While not as elaborate as more than two decades ago, yet the occasions that have followed have been impressive. For these celebrations arrangements have been made far in advance. Thus far these who have charge seem derelict in making preparations for the day which is just about three weeks away. The observance of this day must not be allowed to go by in default. Some semblance of its importance, at least, must be shown. While it may be too late to plan for the usual parade, yet an appropriate literary program could be well arranged. It is suggested that the Civic Forum would be the proper organization to lead in this arrangement. The officers of this organization should give it proper consideration and act immediately.

## EMANCIPATION PROCLAMATION

There will be an Emancipation Celebration in St. Louis on January 3, 1930, at Central Baptist Church. Col. Roscoe C. Simmons, premier orator and statesman of Chicago, will be the speaker. This will be the most outstanding mass meeting ever held in St. Louis.



*Macglocher, Jr.*

JUN 18 1929

JUNE NINETEENTH

Tomorrow will be observed generally by the colored people of Texas and some of the other southern states, because it is Emancipation Day. The day is not the same throughout the south, because in the various military districts, the order putting the final touches to the Emancipation Proclamation and the 14th amendment were not issued at the same time.

The colored people have the right to observe this day in a way and manner befitting the occasion. Normally and properly the way to observe it would be by religious services and prayer to the Almighty for no deliverance, from bondage, was ever more glorious or more decisive than the deliverance that came to the negroes of the United States following the Civil War. Many years have passed since the curtain fell on the terrific tragedy, that ended at Appomattox, in Virginia, in 1865 and the colored people have made wonderful strides along every avenue that leads to better progress and better conditions. As a rule and as a people the negroes of the south are more law-abiding than the white people among whom they live. This is not idle talk but is the unimpeachable evidence of the written record. It is but simple and plain justice that these people, be given all the praise that may be coming to them free from partisan or racial strife. In all the political turmoil last year the negroes of Texas took no part. While the waves of hate, falsehood and intolerance rolled around them and shook the very foundations on which this government is supposed to be founded, they pursued the even tenor of their way and took no part. The records show that of all the bank robberies committed in Texas during the past two years, no negro has figured, nor has any negro girl been

foolish enough to take up the role of robber, so far as the record is known. In violation of the traffic laws, the per cent of colored violators in proportion to population is far less than that by white people.

These things are mentioned, as we say simply as a matter of justice that is due the negro race in our midst.

The south is the true home of the negro. In the south and among the southern people they are happier and better contented than anywhere else on earth. They know that as long as they are honest, true, faithful and attend to their own affairs that they can get all the help they need at any time from their white friends and neighbors. In Texas every foot of advancement made by the negro has been under the direction and protection of the Democratic party. It has been pointed out by people who know no better that Ohio is a great state for negroes. It may for the purpose of exploiting the negroes, but for no other purpose. Ohio was one of the states that ratified the 14th amendment and then repealed the ratification.

Albany, Ga. Herald  
Tuesday, December 31, 1929

## EMANCIPATION DAY PROGRAM PLAN

Negro citizens of Albany and Dougherty County will celebrate Emancipation Day Wednesday, as was announced today. Appropriate exercises will take place at Bethel A. M. E. Church at 1 o'clock.

In connection with the celebration, there will be a parade with floats showing the progress the race has made during the years of freedom. Colored schools of the city have been given a half holiday so that the children may participate in a number of patriotic choruses arranged for the occasion.

Dr. H. F. Taylor, pastor of Eureka Baptist Church, will be the principal speaker at the exercises, and the committee in charge is asking that servants of white families be allowed to attend.

STATE JOURNAL  
COLUMBUS, O.

SEP 23 1929

## NEGROES OBSERVE EMANCIPATION DAY

### Rabbi, Congressman and Candidate Among Speakers at Fair Grounds.

Norman "Toots" Washington, Pittsburgh, Sunday won a 25-mile auto race at the Ohio State Fair Grounds track where several thousands Negroes of Columbus and central Ohio celebrated the sixty-sixth anniversary of Emancipation day. "The Negro has been brought forward by his friends to a certain point and it is now up to him to take advantage of the rights given him by the fourteenth and fifteenth amendments," W. E. King, Illinois congressman, declared in an address delivered during the celebration. "The Negro is now placed upon his own responsibility and can only realize upon the rights he has attained by proper political representation," he said.

Melville D. Frank, Republican candidate for city council, told the assembled Negroes that political emancipation was worthless without economic and industrial emancipation, which means the right of every man to a job at a living wage. S. S. Steward, attorney, spoke on the life of Booker T. Washington. "A man is a man regardless of creed or color," Rabbi Lee V. Levinger, national chaplain of the American Legion, stated in an address on tolerance and understanding between different races. Rev. A. Robertson, 106 years old, who was a slave for 40 years, stated that it was a far cry from the condition of the Negro slave in his boyhood to the freedom of the race today.

A 30-piece colored girls' band furnished the music. There also were parachute jumps and airplane stunts.